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Infidelity Against Itself, In Three Parts.

U. G. Wilkinson

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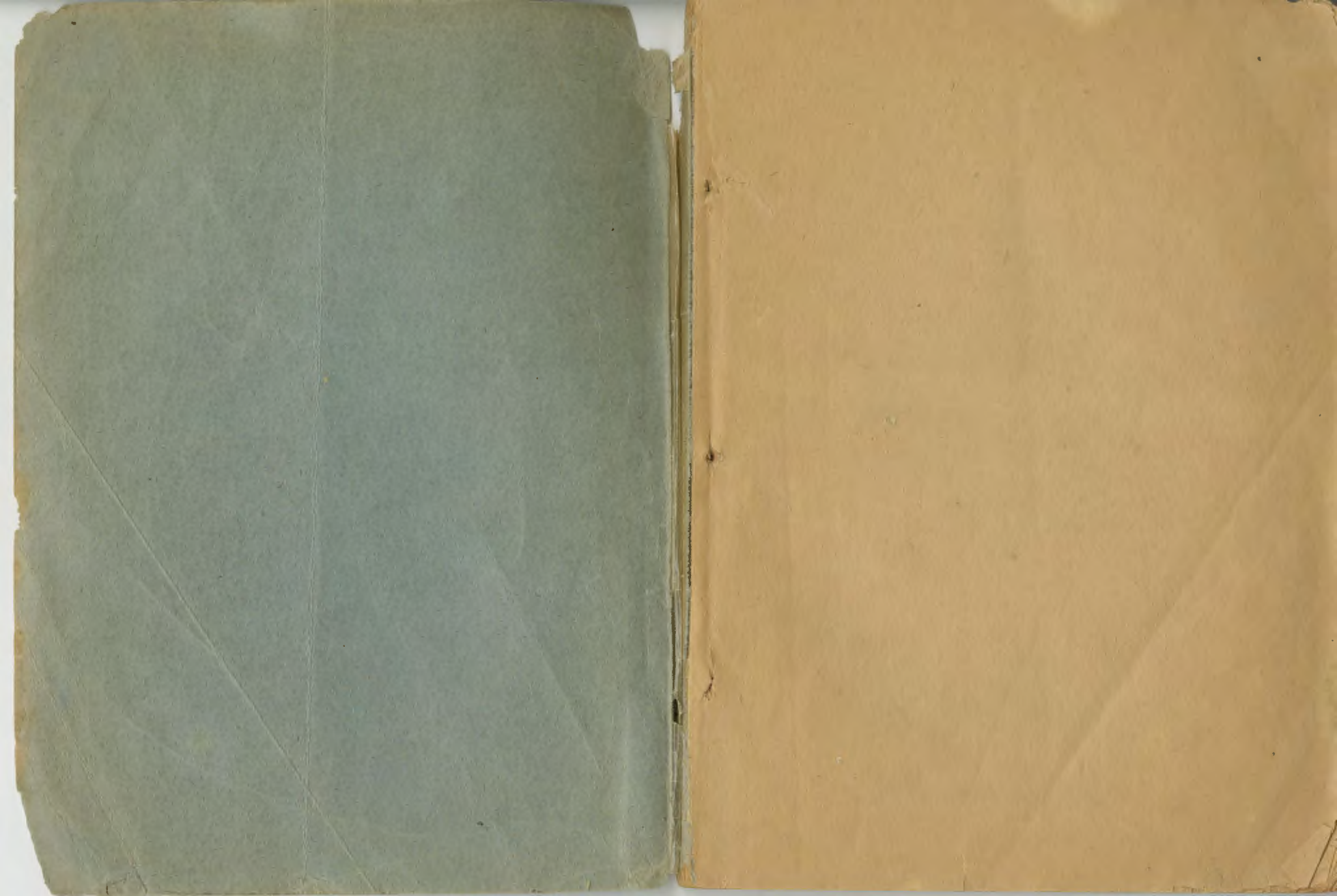
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UNITED FOR REFORMATION STUDIES
GOLDEN CHRISTIAN APPRECIATION

INFIDELITY AGAINST ITSELF



By U. G. WILKINSON, Comanche, Indian Ter.



INFIDELITY AGAINST ITSELF,

IN THREE PARTS.

An examination of the 144 contradictions of the Bible (so called) and an argument on the Divine origin of the Bible with other arguments showing the follies of infidelity.

"Fools are my theme let satire be my song"
—Byron.

By U. G. WILKINSON,
Comanche, Indian Territory.
1905.

Gift of E. L. Nichols 28 Dec. '29

PREFACE.

When I began preparing this book for the press I had no idea of making it the size it is, and it has been after much thought that I have come to the decision to do so. I had at first thought of producing a small tract which could be sold for ten cents, but finding it impossible to examine the so called contradictions of the Bible, the principal purpose for which the book is written, in so small a compass, I decided to make it as interesting and instructive as possible and place the price as reasonable as possible. In other words make the price fit the book instead of the book fitting the price. And so you have it, such as it is, "What I have written, I have written." Hoping that God to whom is due all praise and glory forever, will bless this effort and all the faithful in Jesus our Lord, and that at least some good will be done in the name of the Lord, I am

Yours in Faith, Hope and Love,

U. G. WILKINSON.

July. 1905.

Comanche, 1. T.

NOTE.

If O. O. Moore had been dead when this book was written (as he is now, having died last February) there are things herein that perhaps would not have been said, or said differently, as I have no desire to make war on the dead. But as all that herein is said is absolutely true, and as his whole life was given to fighting the things that Christians hold most dear, to slandering preachers etc., and as his slanderous lies still live to do whatever of damage they can, I have no desire to change any statement herein. I can but regret that he had not lived to see my book and learn what he had to say in reply, but as it is God's will, be it so. I send it forth "with malice to none, with charity to all," and with only the desire to vindicate truth, and honor God.

INFIDELITY AGAINST ITSELF.

Part 1.

"Fools are my theme let satire be my song"

"Ye are of your father the Devil, and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." John 8:44.

He who "Spake as never man spake," gives us in the above quotation another illustration of the power of speech possessed by him, as perhaps there could not be a description of infidelity, written containing greater force, brevity, aptness, completeness and condensity. It covers all the ground in one brief sentence.

I shall here produce some things to show that infidelity

is the offspring of the father of lies, not only by its misrepresentations of and scurrilous lies about Bible men and women, but also its lies and misrepresentations of men and women of today who uphold the pure and holy principles and doctrines of the gospel of Jesus, and worship the God their fathers worshipped. Always ranting about the crimes of preachers, they cannot be too profuse in their laudations of infidels, who died as a result of reckless dissipation and debauchery like Paine and others, making gods of them, bowing at their shrine with an idolatry unequaled by the wildest devotee of the most fanatic religion. While belittling and traducing the character of the noblest men and women of the earth and denying the existence of the true God. Rehashing doctrines of ancient sophists which have been exploded for thousands of years, and claiming them as new, passing slanders of Christians and especially preachers for arguments, and with such ungodly methods giving out that they are leaders in civilization, and are wresting the human race from the tentacles of the monster of superstition they worship at the shrine of a blind fetiche called science. Being ignorant materialists and knowing almost nothing of material things even, and utterly ignoring the higher attributes and elements of human nature in the realms of Faith and Reason, they assume a superiority of wisdom, and an infallibility of knowledge that would make angels weep and devils blush. Denying that the Bible writers could have possessed the knowledge sufficient to write what they have written, they ascribe to modern scientists an infallibility of knowledge which if they really possessed would make them gods of no mean order.

In this examination I shall use some examples of infi-

del stupidity and arrogance as a pattern of the rest, and mainly the notorious Blue Grass Blade published at Lexington, Kentucky, with perhaps certain of his readers and contributors as shall serve my purpose, not because he is the worst of his kind, though he is bad enough, but for the reason I am in a position better to know whereof I speak on this subject, as I have been made the especial object of spite and spleen, for about a year, by him on account of the fact that I have several times in the last few years routed their forces with tongue and pen. The Blue Grass Blade having at times whole pages of misrepresentations and falsehoods concerning me, which I have been given no opportunity to refute.

There are no doubt a few good infidels but the more experience I have with them, the less is the assertion that there are good infidels verified. I shall not however on that account repudiate the few friends I have among them, until I have reason to do so, but will still consider them as my friends.

They will have to thank O. O. Moore, for the fact that I have almost lost confidence in them, the man who I believe is the only man I have ever seen who has not one particle of regard for truth on any proposition human or divine and does not know what the word fairness means when dealing with an opponent. While prating about the dishonesty of others which is about all he can ever say, he is himself the avatar of dishonesty. Continually berating some one for intolerance and bigotry he is the most intolerant bigot. Continually accusing some one of lying, he has not the slightest regard or respect for any truth of either God or man. In proof of all these things "Let facts be submitted to a candid world,"

1. He (Moore) has repeatedly stated both in print and orally that he would publish both sides of the question, proffered to publish anything that I would write concerning our debate, then refused to publish even one letter from me, and in quotations from articles from me and from a letter of mine from one A. A. Snow, he so garbled all the quotations as to give his readers not the remotest idea of what I actually did say, and at the same time making it appear that he published all I had to say on the subject.

2. He makes garbled quotations from my answer to D. L. Pardue in the Firm Foundation February 14-05. on Luke 14:26, does not give one scintilla of the argument made by me, and in order to mislead his readers and make them believe he quoted all I said, he does not even indicate the omissions of the part with the ordinary signs used by printers in such cases, then as though he had given my argument says: "You can see that Wilkinson makes no attempt at argument in writing to Pardue." I don't see how they could see when he did not give them my argument to give them a chance to see. Why did he not give his readers what I said and let them be judges for themselves as to whether or not it was an attempt at argument? This would be doing fairer than Moore is willing to be, besides if he had dared do so it would have shown his own base misrepresentations. See Blue Grass Blade, Mar. 5, 1905.

3. He basely, and with no authority whatever for his statements, misrepresents such good men as Washington, Jefferson, Lincoln etc., calling them infidels while the authentic history of those men, as well as all their writings and papers, give the lie to his baseless charges, showing them to be firm believers in the God of the Bible.

Lincoln especially regarding the Bible as the book of books.

4. He, in contradiction to all authority, would make the world believe that Tom Paine is the beginning and the end, the first and the last of the American Revolution, the Declaration of Independence and all the grand achievements of the times when our country was being moulded into a nation. Every school boy knows that he never came to America until long after the most stirring times had passed, that it was Patrick Henry, who "sounded to responsive hearts the note of approaching revolution," defied the British tyrant on his throne and roused the slumbering fires of liberty and patriotism by his fearless and matchless eloquence years before Paine ever came to America. That James Otis is another name whom history will never permit to die, who threw himself into the whirlwind and guided the storm before Paine was ever heard of. And Franklin, the Adamses' Washington, Jefferson and others, almost a host, not to mention the army of private soldiers who left their blood stained footprints on the snow of Valley Forge, certainly figured grandly in those perilous times. In fact the authentic records of those times (and I don't know what we know about it except from them) show that Paine who was given a position of trust by the Continental Congress was compelled to resign in order to prevent his removal in disgrace for incompetency and treachery, which ended his political career in America. And the world would doubtless never have heard of him more, but for his scurrilous book against the Bible, the "Age of Reason," and the persistence with which a few godless infidels keep howling his name and ascribing to him services never performed by the "miserable man," who died the death of a drunken lecher. All of which can be

established by authentic history. His book is never read now except by a few infidels, and those who read it to refute its scurrilous teachings.

[NOTE.—His (Paine's) first wife is said to have died by ill usage. His second was rendered so miserable by neglect and unkindness that they separated by mutual agreement. His third, companion not his wife, was the victim of his seduction while he lived upon the hospitality of her husband. * * * The lady in whose house he lived relates that he was daily drunk and in his few moments of soberness was always quarreling with her, and disturbing the peace of the family. He was disgustingly and deliberately filthy. He had an old black woman for a servant as drunken as her master. He accused her of stealing his rum; she retaliated by accusing him of being an old drunkard. They would lie on the same floor quarreling and threatening to fight but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying his board only when compelled. In his drunken fits he was accustomed to talk about the immortality of the soul. Probably most of his book against the inspiration of the Scriptures was inspired by his cups. Such was the author of the "Age of Reason," such the apostle of mob infidelity.—McIlvaine's Evidences pp. 424-427. So lived, so died, spurned by all, the idol of modern infidels one of the gods they worship, a fitting fruit of the seed they sow. The only service he ever rendered America or mankind was while he claimed to be a Quaker.]

5. They (Infidel Publications) are continually abusing preachers, and whining and howling about the intolerance and bigotry of the advocates of religion and the Bible, and every statement they make is given the lie by the very fact that such scurrilous and libelous publications are permitted to pass unchallenged and unmoled through the mails of a Christian country. Christians looking on them with commiseration and pity rather than contempt or intolerance.

6. They pose as reformers and as the discoverers of new thought, as leaders in the march of progress, when every statement, every hypothesis, every argument advanced and relied on by them as a refutation of Bible truth is a rehash of stale and exploded theories whose wreckage strewn the blighted and ruined pathway of the past, every theory advanced by them having undergone as many changes as Proteus, while every argument advanced by them has been answered thousands of times by Christian philosophers. Yet in their ignorant complacency they assert that Christians refuse to meet the issue, and are afraid to have their position examined in the light of investigation.

7. They pose as advocates of free speech, free thought, and freedom in general, while they are abject slaves of their own self imposed ignorance and folly. The only time in the history of the world that Liberty and Freedom fled shrieking from the earth, leaving no vestige of their trail behind, was when infidelity triumphed for a few days in France, and Atheism was in absolute control during the French Revolution. Reason, of which they boast so much, fled the earth. Liberty, even Justice, much less Mercy and Charity, fled affrighted, while Murder, Rapine, Libertinism, Lechery, Debauchery, held unrebuked sway. Multitudes who renounced in the bitterest terms the pure and holy worship of the Christian's God, bowed in wild fanatic worship to a courtesan as the goddess of Reason, while multitudes of the best people in the land were daily beheaded. No one dared to express an opinion religious or political, for fear it would not meet with the approval of the ruling power and be pronounced treason, with the loss of a head. Finally the hideous nightmare passed and the people awak

ening to the consciousness that the world cannot get along without the benign influences of Religion, which brings in its train Justice, Mercy and Charity. Your religion may be "as unbending as a boarding house biscuit but you cannot get far without it." Although the world has never before or since had the courage to try another such experiment, yet France is still suffering much from the deleterious effects of that hideous nightmare. When God is dethroned from his proper position in the human heart, reason departs the earth and what wonder that He and His infinite wisdom and goodness visits immediate and condign punishment upon those responsible which in its consequences is far reaching and awful. For if the simple trusting, natural faith of humanity which God has implanted in man for his good, were left to himself, it readily and without cavil accepts the beautiful and touching story revealed from heaven as a beacon to guide men through the dark world to the heaven of rest and peace, but the floundering theorists in their godless speculations which they call philosophy, and who ridicule all who would call their ipse dixit in question, as ignorant, unlearned, making themselves infallible arbiters in both religion and science, lead a few into maze where they are lost and come to doubt or disbelieve the heaven revealed story.

8. They appear to think that the strength of the Christian religion consists in what can be obtained from a few weak minded women and fanatical men, who are ignorant of the common principles of its teachings and the foundation of its evidences, and claim for themselves all the wisdom of the universe. While denying the existence of a God they make themselves a God, if we are to credit their arguments there is no wisdom in the world

except what they have cornered and now have cached in the few ounces of grey matter that fills the vacuum which nature has produced inside the little knot on the upper end of their neck, mistaken by them for a head. They seem unwilling to admit that others as well as they can know some things. They make the statements unreservedly that all the ignorance is on the side of the believer, and at the same time they refuse to examine the Christian evidences, and utterly ignore the fact that in every age, country and clime, nearly all the master minds have been on the side of religion. They all that we have been able to save from the wreckage caused by the remorseless march of Time's all devastating reign, has been from the advocates of religion. In fact has been the fruits and results of religion itself.

9. They "compass sea and land" to hatch up slanders of preachers and other advocates of the Bible and religion, and herald and publish them in morning and evening with the sound of a trumpet, charging all their real and assumed crimes to religion. They hunt up every wild and superstitious story they can hear of and affect to claim that these are believed and advocated by Christian papers, and affect to claim that in this lies the strength of the Christian position, when if it were not for their inexcusable ignorance they would know that no representative church of Christendom believes such stories any more than they, that Christ and his apostles and all Bible writers and characters condemned these things as sorceries, witchcraft etc., and as to crimes of preachers, if it were not for their outrageous ignorance they would know that while as we all know all preachers are not good men, there being some infidels among them, and while some infidels are good men it is the exception, and

while some preachers are bad men it is the exception, the ministers of Satan are often transformed into angels of light—yet everyone can verify the fact for themselves by taking a little trouble in their own community, by inquiry and observation and experience they will find that the preachers as a class, of all denominations above the average for morality, honesty etc., and for a circumspect and exemplary life in general. I say this as a matter of common justice to the preachers.

10. They are continually berating preachers for preaching for money, when the facts in the case are that preachers according to their talents are the poorest paid of any other class of men. Any man who possesses the necessary ability to make a successful preacher could make much more money in any other profession. The only real sacrifices the world has ever seen made has been for religion and by the advocates of religion. No infidel will suffer for his principles. A preacher who would preach for the money should be sent to the foolish house for several reasons. But while the infidel boasts of his reason, he always takes the unreasonable side and acts without reason. But it has been the misfortune of the enemies of God that he has ever put them to utter confusion their actions belying their words always. It certainly would be unreasonable to argue that any one preaching for money only (a) when he could make so much more at something else (b) when his conscience would teach him he would be condemned for it (c) when his own people would condemn him for it as well as the world.

11. They are continually talking about the Christian (?) nations when every school boy knows there is no such thing as a Christian nation, speaking in the sense in

which they make use of the word. They cite Russia, Italy etc., as examples when if they would even casually examine the facts, just take the trouble to post themselves a little even, they would know that these countries are not Bible countries. That they are Catholics and place the authority of the church above the word, and while they profess Christianity they do not permit their people nor any one else that they can prevent, to read the Scriptures and treat them with as much irreverence as do the rankest infidels. In fact while professing Christianity they are really infidels, though not as bad a form of it as is the avowed infidelity.

12. It (Infidelity through its greatest advocates) wails about the church having a cinch on the minds, hopes, fears and purses of the people, when the truth is more money is spent for alcohol alone, according to official statistics, in one year in the United States, than for religion one hundred years, not to mention other vices and infidel sink holes where millions are expended which statistics cannot reach. All of which places and those who resort to them being the mortal enemies of God and religion, whose precepts they defy.

13. It purports to abjure faith and rely on reason, when ignorant as its advocates are, they should know that practically all the knowledge we possess in history mental and moral science and philosophy and in fact the natural sciences themselves, not to mention religion, is founded on faith. They are so ignorant that they do not seem to realize that reason is a creature of education and depends mainly on faith itself for its exercise, yea for its very existence, their reason sometimes makes them so unreasonable as to make them the laughing stock of people of even ordinary attainments and reason.

14. While their language abounds in metaphors, similes and other rhetorical figures, yet they make donkeys of themselves in their godless ignorance by attempting to literalize the rhetorical figures found in the Bible, or to reduce them to absurdity, by pretending to not understand them, claiming that the Bible writers did not understand the structure of the universe (which by the way they need not necessarily have done the Bible not having been given to teach mathematical or physical science but to teach moral and religious truth) because they use some rhetorical figures as the laying of the foundations of the earth, the four corners of the earth, the sun standing still etc., which any one with a common knowledge of rhetoric and a superficial examination of the passages (something however, which the average infidel never does is to examine the passages of Scriptures) can see that they never were intended to be taken as literal, but as figurative. As when Ingersoll or Mrs. Henry or other infidels speak of the human intellect as soaring to magnificent heights, no one is so ignorant as the infidels are when they read the Bible, to accuse them of believing that the human mind actually has literal wings like a bird, or that it is a bird or a kite or some other winged thing that flies.

15. It boasts of the world's noble achievements in different branches of knowledge as though everything worthy of the name done for the advancement of the world, was done by infidels, when the truth is that you may ransack history and rumage through all forms of philosophy in vain, for not one truth of science, or the God of science, not one deed of war, or victory of peace, or noble act of man can be set down to the credit of infidelity. But on the contrary the progress of the world

has ever been impeded by infidelity which is the blackness of darkness forever." God will not permit them to do anything useful it seems. Were Gallileo, Copernicus, Columbus, Newton and others infidels? All were firm believers in the Christian religion. What infidels or infidel organizations have ever built or endowed colleges, taught righteousness and purity in church and Sunday school, or sacrificed themselves in an attempt to better mankind? Their work has been the other way. Infidelity has built brothels, instead of almshouses, gambling dens instead of colleges, saloons in place of churches. Have sought to accomplish the ruin of woman instead of leading her in the paths of virtue and honor. Have worshipped courtesans instead of God, and have made a God of blind and insensate matter and force to which as a fetich they bow in idolatrous worship instead of the perfect and incomprehensible God of wisdom, love and infinite power, these qualities being attributes of God instead of being gods themselves. And they assume their fetich matter and force possesses or once possessed the power to originate life and all things, that it produced a tree without an acorn, a man and a woman without a father or mother, and yet laugh at the idea of the miraculous conception. I must confess that the reasoning, or rather the assuming powers of the average infidel is simply wonderful! His credulity also is rather well developed for a skeptic, when it comes to believing things that he wants to believe and that his godless theory of the origin of things requires him to believe. For he cannot nor does not yet say that life did not have an origin somewhere in the past and his no God theory must assume that nature originated it, a thing which he himself admits that nature cannot now do.

16. They condemn the word of God because it has in its pages some things that they are pleased to call indelicate, cruel, obscene etc., and then turn and worship at the tomb of Shakespeare and extol his works to the skies as being the greatest in literary merit ever produced, some calling it their Bible, yet in Shakespeare there are volumes of cruelty and indecency, not to say immorality to where their are pages in the Bible, while everything of that character in the Bible teaches a wholesome lesson but not so with Shakespeare.

17. They call religious teachers and advocates all sorts of hard names, slander them, libel them, even use language concerning them and concerning the Bible characters that would almost make Satan blush, and then pass this off for argument, and set up a most disconsolate wail because intelligent and refined people refuse to accept it as such.

18. They set up an organization of a few hundred persons, most of whom are the scum of creation gathered from all quarters, as they cannot find enough in one place who are wicked enough and foolish enough to join them and with the effrontery that would shame the Devil, challenge the world to come and join and imbibe some of their sublime wisdom just discovered, forsaking the doctrines of such foolish leaders as Moses and Christ, which are so shaky that they have only stood the test of a few thousand years and the most careful scrutinizing acceptance of countless myriads of people the best and wisest of the race. While every little tin-horn philosopher of them whose name is unknown beyond the immediate neighborhood in which he lives, will never be heard of more in six months after his death, find mistakes and grave blunders in the lives and teachings of

Moses and Christ which they are continually endeavoring to point out to the world and which the blockhead world continually refuses to see. No wonder that angels weep and devils blush!

19. While glorifying liberty and boasting of their freedom of thought, speech etc., they are the abject slaves of vice and error in thousands of forms.

20. They talk of immortality and boast that the future will speedily see the complete overthrow of the religion of Moses and Christ, when, in fact every age only sees the strengthening of these, while the world speedily forgets the philosophers, the writings, the very names of infidels, or only remembers them as proofs of their follies and the manner in which they corroborate the truths of inspiration. It is not the modern infidel who uses any of the arguments of the ancient infidel, or any of his reasonings as proof of his positions, or as being of any authority whatever. It is the Christians who use them as proofs of inspiration, for God who is always with us, turns the works of His enemies against them. As the Midianites slew themselves with their own weapons, while Gideon and his little band looked on, so the Christian has little to do except to hold the lamp and cry the sword of the Lord and the infidels do the rest, for they do not dare affirm anything, they do not dare deny anything for fear of being thrown into confusion, the best thing they have to offer is nothing. The only reason the works of ancient, I may say of dead, infidels are used at all now is to prove the truths of inspiration and to stand like milestones along the highway of the past to warn the world against the follies of infidelity. Who reads Voltaire, Renan, Hume, Paine etc., any more except for curiosity or to expose their folly or warn the

world against their lives and teachings? Who cites or quotes the attacks of Celsus on the Bible, or the writings of Josephus or Tacitus to disprove the historic statements of inspiration? No one, but they are used by Christian sages to prove it, so many of its statements are so fully and beautifully corroborated by them. But the Bible is read and studied more and more that like "The path of the just is as a shining light which shineth more and more unto perfect day." Prov. 4:18.

21. In the Blue Grass Blade of March the 4th, '05, Moore takes up for the second time the false and slanderous misrepresentation of me, saying that I admitted the passage in Josephus concerning Christ to be spurious, and that I knew it to be spurious. The statement is absolutely false as I did not make any such statement or admission nor do I now or here admit it to be spurious but regard it as genuine. What I did say was that Campbell regarded it as spurious as well as some other scholars (I do not regard Campbell as of very high authority in this matter, as I am unlike infidels in this respect and do not accept any mere man as authority) while other scholars equally learned regarded it as genuine. That finding it as I do in the works of Josephus regularly and naturally and with nothing to mark it, so far as I can see, with the suspicion of fraud or spuriousness, as a legal proposition I must accept it as genuine until the contrary clearly appears, and that he who attacks its validity must as a legal proposition assume the burden of proving its spuriousness, and as Moore was unable to do so as well as Campbell and others, it stands today as a part of the historic data proving that Jesus lived at the time the New Testament says he did, and as Tacitus says he did, in fact that he was the Christ. And while the

passage may be clouded to some extent by the fact that such high authorities have doubted its genuineness, yet we have nothing to lose, not even a reputation for scholarship by accepting it as genuine. Neither is our hope of heaven impaired or our risk of hell enhanced by believing it, since it is in perfect harmony with all other authorities in the case. As well as I now remember this was the substance of my argument on the passage.

22. Infidels while rejecting the infallibility of God and His word, yet place certain men whom they are pleased to call scientists in a position of infallibility and accept their ipse dixit with a blind unreasoning faith that would put to shame the wildest devotee of any of the most superstitious religions. As Moore states he knows the passage in Josephus to be false because some scholars so regard it. And as all infidels, learned and unlearned accept the foolish, absolutely chimeric and imaginative theories of modern evolution, as accounting sufficiently for the origin of the wonderful universe. As to the Bible no one has ever claimed infallibility for the writers except so far as they were guided by the Spirit of God. The infallibility is claimed for the writings. The writers were poor frail men like ourselves, but it was the Omnipotent and infallible God dictated those writings. Now who is the real author of a discourse, the one who dictates it or the stenographer? But the infidels claim infallibility for the philosophers who are only poor fallible mortals like themselves.

23. Authority with them is nothing. They absolutely disregard it unless it happens to meet with the approval of what they are pleased to call their reason. For be it understood that when they boast of reason, it is their reason they mean not yours, as when they speak of free

thought it is their thought not yours that they mean. They are not willing to allow that you possess either reason or free thought. Such things as has ever been regarded by the human race as authority, like the Bible and history, the infidel rejects. It is true he admits certain portions of the Bible to be true, but denies others, and so also with history. Then he sets himself up as an almighty arbiter and has little reason to take a book written thousands of years before he was born and say what of it is true and what of it is false. Admit that David lived and had a son Solomon but they deny that the queen of Sheba ever visited him. But while rejecting established authority, authority that the scholarship of the world has always regarded as indisputable, genuine and indoubtable, they are as gullible as the young bird in the nest, when it comes to their acceptance of the half-hatched, wild and unreasonable theories of modern science falsely so called, like the evolution hypothesis. They cannot accept the unimpeached testimony of Moses as to the creation and first centuries of the world's history, though corroborated in all important ways and contradicted by none, and in strict harmony with the highest reason, which must reject the idea that if man ever appeared on earth in other than the natural way, which all must admit he did at some period however remote, at least the first man and woman, it could have only been a miracle; but they can accept the abstruse and impossible reasonings of Darwin and his school without question, yea look with lofty scorn and contumely on us who chance to call in question their untried and unproved assumptions, as if they pity our ignorance. Darwin, did I say? I believe he is rather antedated at present. His theory being more than ten years old is too old for most infidels

to rely much on, something new and startling with them is the sine quo non of their existence. So the most recent speculations of Haeckel, Draper, Tyndale etc., are just now having their day though some of these are olding fast and giving way to newer. For so called science is continually changing its base of operations. Besides Darwin seemed to believe in and imply the idea of a creator, and this with the modern infidel is unreasonable. Nothing is unreasonable that tends to disprove the existence of a God, but everything is unreasonable that tends to prove it.

24. In the Blue Grass Blade of February 26, '05, Moore refers to me as having called myself a school boy. If you will refer to the paper you will see how much he misunderstands or misrepresents me. The statement that I made was that his people would not endorse him to debate even with a school boy again. I did not even remotely refer to myself as a school boy as you can see for I am no school boy as Moore himself quickly discovered. But if he would thus knowingly or ignorantly misrepresent me before the very eyes of his readers, is it any wonder that he would also misrepresent the Bible? The fact that they have arranged for another debate between myself and Levi S. Welch, at Ryan, shows that they are trying to cover the defeat suffered by them at his hands.

25. He (Moore absolutely refuses to give space in his paper for a written discussion, will not publish anything that I write, except garbled extracts which he willfully and maliciously, like the imp of Satan he is, calls letters, endeavoring to make his readers believe that he is publishing all I said, refuses to discuss with me in writing, while claiming himself to be a writer not a speaker (the reason he is better as a writer than a speak-

er in debate, is because in his paper he can publish such parts of his opponent's argument as he chooses and this he can easily answer, leaving out the rest and of course any ordinary sophist can answer arguments in that way, while in an oral discussion he has no such advantage). But while refusing to debate with me in writing he still keeps, in imitation of the little negro boy who dares his antagonist to come to his side of the street, daring me to come to Lexington to debate with him orally, a thing which he knows I cannot afford as it would be more than it would be worth to do so, being as it would be utter worthless, a wild goose chase, my presence there not being needed there being plenty of brethren there able and willing to defend the truth against all comers when necessary,

26. They boast of modesty and fairness on their part, and appear to consider that if they do anything in a mild and gentle way, they are entitled to be considered as modest and fair about it. Like Byron's pirate who "was the mildest mannered man that ever scuttled ship or cut a throat." I suppose those merciless infidels who crucified Jesus were as mild as possible about it. Perhaps they smiled sweetly as with as gentle movements as possible and with soft and dulcet words drove the nails into His quivering, unresisting flesh. How soft and velvety, perhaps almost as melodious as a dulcimer were their voices when they looking on him hanging bleeding on the cross said, "Let Christ the King of Israel now save himself if he can, as he saved others!" "Like the infidel Pardue (whom Moore commends for his modesty and fairness, claiming him to be altogether too modest) who in a recent letter to me very modestly and mildly as I suppose, charges baseless and groundless lies on the

Lord Jesus in these words: "The way he met argument was by calling hard names and saying vile things." Of course the infidels are very modest, fair and mild. They can tell a lie on or about a preacher or other Christian with tones as soft and dulcet as a spring dove. They can misrepresent the Bible and drive a dagger to the heart of the most cherished hopes and aspirations of the human race, break the hearts of the Christian mothers of our land in tones as musical as sweet philomel, from her rosy Southern bower.

27. They are continually making the statements that Christians will not dare debate with them, when the facts are that an infidel can always get a debate when he wants it, always gets the worst of it when he does and never recovers from his defeat. Of course many infidels are almost too filthy to be tolerated in controversy. They mistake filth, blasphemy and ridicule for argument. Many of their vile utterances are too filthy to be printable, too blasphemous and obscene for the common eye, and when Christian papers refuse to print them, they set up a howl about suppressing the freedom of speech. I could cite many controversies from every one of which infidels have come forth worsted. There is the "Owen-Campbell Debate," "Paley's Evidence," "McIlvaines Lectures," Reason and Revelation," "The Problem of Human Life," the "Problem of Problems" all of which are death blows at infidelity which today stand absolutely unanswered. Until there is some semblance of an effort made to answer at least some of these on the part of infidelity, or some of the arguments therein, the Christian can well afford to wait and treat the ravings of infidelity with indifference. For the impragnable fortress of the Christian position is a rock before which

Gibraltar in its strength pales into insignificance. Why need we worry if the pigmies pit their puny arms against it? Why should the sun in his course pause and feel uneasy, or hurry up a little to escape from the danger of being extinguished, if a pigmy with a squirt gun is throwing water at him.

28. They are continually asserting that science is making infidels, when in their godless ignorance they could not tell what science is. While to give them the lie, all our great scientists as has been said, are believers in the Bible, which when both science and the Bible are properly understood, there is a beauty and harmony in them that strikes the mind with wonder. But they make their own ignorance, the defects in their own brain, errors in God's word. I suppose that if God turned the entire management of things over to the infidel He would have been wiser (?) They would have managed them successfully as shown by their management of the French nation when they had control of it at the time of the Reign of Terror.

29. Chas. O. Moore has repeatedly challenged me to show where and when he has ever said that if he did not make me do certain things in his debate with me at Ryan, he would turn his paper into a Christian paper and spend the remainder of his life trying to advance the Christian religion. In the Blue Grass Blade Vol. XIII, No. 25, August 14, 1904, we find the following: "I will make Wilkinson swallow his words and admit publicly that he was wrong, or convict him of lying so that anybody can see it, or if I don't do that he will convict me, and I will spend the short balance of my life preaching Christianity and editing Blue Grass Blade to whoever

up Jesus." You will find the language on the fourth page of his paper in second column towards the bottom. While it is not exactly what I said yet if you will subtract from it the blasphemy and abuse it is near enough to it, about as near as an infidel can get to a sensible proposition.

30. When a Christian engages in a written discussion with an infidel and is about to get the best of him, if the discussion is in an infidel paper, he will shut him out, but if it is in a Christian paper, the infidel will become so blasphemous and indecent that a self respecting man cannot afford to publish it, then howl about being shut out. They carp about free speech, meaning freedom to speak like they speak. Does free speech mean the freedom to make use of language that would bring the blush of shame to the cheek of modesty? Freedom to insult ladies or to use coarse and vile epithets and vulgar language in the presence of refined and cultured people? To wantonly as it were, drive a dagger to the heart of Christian womanhood? Or does it not rather mean that you may have the freedom to advocate your principles whatever they may be, provided you do not infringe the rights of others, or make yourself offensive to them? While you have the right to speak as you please I also, have the right to be protected from hearing what would be offensive to me.

31. They assume that if the Bible is true it should always harmonize with their distorted ideas of errancy, wisdom, consistency etc. That if there is a God He is a good for nothing non-entity who will not punish wickedness, possessing neither justice or vengeance. If they find what the linguists call hyperbole in the Bible they call it a lie, thus demonstrating their dense igno-

rance. Who authorized them to assume that a God would be so precise as never to use rhetorical figures? Without which we would scarcely have emphasis, clearness, perspicuity etc.? It is fair and just to presume that everything that man may use in language, God may also use, unless it were something sinful (it being contrary to the nature of God to sin) but could God sin in words? I think not. And I have never heard it claimed by even the most precise that it is a sin to use rhetorical figures. It seems to be permissible with the infidels to use all kinds of them, even to contradict themselves on every page of their writings as do Ingersoll, Mrs. Henry et al.

32. In one breath the infidel rejects the philosophy of Christ because it is too humane. As claimed by Ingersoll "it takes from goodness, virtue, truth, the right of self defense." They claim that the command to resist not evil and to love your enemies is wrong. The Bible offers too much mercy. Then turning to contradict themselves claim the Bible teaches too much cruelty, that is the greatest cruelty on earth, and is responsible for all the wickedness of the world. In fact take up most any infidel publication and each succeeding page is as a general rule a sufficient answer and refutation of the one preceding it. So completely does God confuse the works of His enemies.

33. Infidelity of today talks as though there had never been any infidels until recent times. That no one has possessed sufficient wisdom to be an infidel. And they persuade themselves to believe it. While the real truth is, there has never in any age been but few sufficiently devoid of wisdom to espouse their foolish theories. Theories which are born of a desire to escape the

punishments justly due misdeeds, the wish being father to the thought—yet there have in every age been a few whose theories and very names have been speedily forgotten, like the flower of the grass which comes in a day and is cut down—so that in reality every argument made by them in this day and time, as a new argument, is a rehash of some old exploded theory or objection. Not one new idea to be brought forward by them, Nothing but what has been answered thousands of times by Christian philosophers.

34. If every argument made by them were true and correct, if everything they claim were a fact, it would not commence to make out a case in their favor. Suppose they discover real or apparent errors, contradictions and inconsistencies in the Bible. Would that prove that God is not its author? We find apparent errors, contradictions and inconsistencies in nature, one of the most notable examples of which is the head of the average infidel. If this proves anything it shows by analogy that the author of nature is the author of the Bible. For the fact that there is an agreement between nature and the Bible, in that they exhibit the same characteristics, shows that they emanate from the same source. The Bible has two sides, as we may easily determine, the human and the Divine. God inspired it but man wrote it. But the assumption that God is some great non-entity of all goodness, possessing neither energy or sense of right and wrong, with no appreciation for the beautiful, the sublime, the funny; that he dare not deal in rhetorical figures and tropes, using human language as man uses it, speaking metaphorically of the corners of the earth, or its foundations as any sensible writer would or might do without being accused of believing the earth not round,

by some ignorant infidel; using a figure of speech common to all known as hyperbole without being accused of lying—I say the assumption that God would not do this is absolutely baseless and foolish. According to the Bible which is also in harmony with reason, God is a being possessed of attributes similar to those possessed by man though in an infinite degree. He can love, hate, revenge, laugh, punish as well as man. Suppose you prove the punishment by God unreasonable (as measured by your little idea of reason). Instead of that disproving His existence it would only prove Him to be an unreasonable God and what have we gained? That millions of extreme punishments have been inflicted both by rational and irrational agencies, certainly is reasonable proof that such can be the case in a future state. That men have inflicted them upon their fellows in the worst form of which they were capable, if they could have made them eternal no doubt would have readily done so, no one will deny. Then reason says there may be a being whom we call God, who will punish us hereafter for our unforgiven sins. If not, why not? So all the volumes of infidel wisdom prove not their theories and positions.

85. Speaking of Jehovah, Ingersoll says: "Compared to Abraham Lincoln how cruel, how contemptible is this God!" I have often thought, how unfortunate for infidels is this comparison by this most impractical man, who is regarded by infidels of modern times as their greatest man! While it is true that Lincoln was one of the best and greatest of men, yet it was his misfortune to be the chief executive of the United States and the commander in chief of the American armies, and as such the almost absolute autocrat and dictator of its policies at a time when there was more cruelty, more cold

blooded butchery perpetrated, more destruction of life and property than at any period in its history. And that too, while no doubt it made his great heart bleed many times, was much of it with his entire sanction and positive command. Oh but, says the infidel, Lincoln was but the instrument of the government and was only executing its laws, and all that he did was to visit on the heads of the enemies of his country the punishments justly merited by them for their misdeeds, and which they brought upon themselves, and if the innocent sometimes suffered (as certainly was the case) it was the fault of no one but the wicked men who brought the trouble upon us. This is true and applies with even greater force to Jehovah. As the chief executive of the Universe to whom all must give account, and who must preserve order and system throughout His moral and physical universe, for the good, yea for the very existence of His creation and subjects, He visits as He necessarily must, punishments upon the heads of evil doers. But why does He not fix things so that the innocent will not suffer with the guilty so often? How can we know? It is incomprehensible as many of the workings of the Infinite are and must necessarily be, to the finite. The consequences of sin are so far reaching in their influences that no doubt it cannot be prevented, and would not be best to do so. The question of moral agency and responsibility bring about complications that are beyond the grasp of the reasonings of the sages. This view would appear reasonable and is certainly true, so far as can be determined from a finite standpoint. And that is in justice as far as our finite reason is authorized to inquire.

[END OF PART ONE.]

INFIDELITY AGAINST ITSELF.

PART 2.

**The works of God are fair for naught,
Unless our eyes in seeing,
See in the thing the hidden thought,
That animates its being.**

By contraries and contradictions, existence is originated and perpetuated. Throughout nature the positive and negative forces are in continual operation and by opposing and contending against each other, make existence possible and produce the great harmony of the universe, thus manifesting the Divine wisdom. Superficial thinkers in nature and the Bible may deny this or fail to see its beauty. But the careful investigator is struck with admiration in the presence of such manifestations of Infinite Wisdom, and is led to exclaim with the Apostle: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!"

An examination of the so called contradictions of the Bible, as published by the Truth Seeker(?) Company, New York, as "embodying the most palpable and striking self contradictions."

As these so called contradictions are "the most palpable and striking self contradictions" found in the word of God, as stated by the highest infidel authorities, if it can be shown that they are not contradictions at all, but are

made to appear so because the infidel in his godless ignorance of Bible teachings, or his dishonesty, has so arranged them as to make them appear so, then the infidel boast that the Bible is a book of self contradictions, is false and falls to the ground, leaving him with the contradictions in his own sappy head. It may be fairly said that the parading of these contradictions has become stale, so often have the infidels called attention to them that there is nothing new about them and Christians have answered them so often that it seems superfluous to pay any further attention to them, but as some good may be accomplished by another book on the subject, we say, "Here's at you with another."

But if all that is claimed by infidels were true it proves nothing. The Bible might be full of contradictions to the unlearned just as nature is, but what does that prove? The philosopher understanding the forces of nature can understand that while it is a universal law of nature that all bodies fall to the earth, yet the sun and stars do not fall. He can tell why, but can the unlettered do so? Here is a contradiction in nature that might be followed up with hundreds of others, not to show that nature has no author, or is absurd in its workings, but showing how the wise Author of nature makes opposing forces work together to accomplish His ends. The mechanic makes use of opposing forces to run machinery, to lift great weights etc. And if it were not for the opposing forces in nature no machine could be run, no ship could cross the sea, in fact nature would be at a standstill. So in the moral and intellectual world these apparent contradictions when correctly understood show the divine wisdom to better advantage and greatly aid us in securing wisdom. While gravity holds all bodies firmly on the surface of

the earth, not permitting them to even move unless by some outside more powerful force, yet this same force of gravity can be easily made use of to raise them by using levers and other proper appliances. Gravity which causes the rain to fall to the earth and all the rivers to run into the sea etc., is contradicted and overcome by the force which causes vaporization which brings the water again to the cloud glad bearer of it back again to the sources of the rivers and so by the contraries in nature in a ceaseless round accomplished without which life on earth must soon cease to be. If these contradictions in the physical universe can be understood and made use of in so many ways to the advantage of man, why not in the moral and religious universe as well? And so instead of these things disproving the authorship of the Bible as the infidel seems to take for granted, it only proves what is claimed by the Christian that the author of nature is the author of the Bible.

As the philosopher who would undertake to explain the contradictions in nature would perhaps not be understood by some of the ignorant, at least in all his explanations, so we do not expect to be understood altogether in these explanations at least by ignorant infidels, Many of whom will not see. But let us to our work,

I do not give the quotations as the infidel has garbled them anyway, and it will also be necessary for the reader to turn to them and read them in their connections and context in order to get their meaning properly, so you should have your Bible by you in reading this part.

1. God is satisfied with His works, (Gen. 1:31)—God is dissatisfied with His work. (Gen. 6:6.)

The first of these scriptures speaks of the creation and

that everything was good as it came from the plastic hand of God the Creator. The second of a time after man became very wicked by his own acts and on this account God had decided to destroy him with the flood. Nothing remotely resembling a contradiction here. If a historian should state that a father was proud of his first born son, when born, but when the same son had grown to manhood and was to be executed as a criminal, the father was sorry that he was ever born and it grieved him at his heart, would any one be silly enough to say that the historian had contradicted himself? I think not. Not even an infidel however ignorant.

2. God dwells in chosen temples. (2 Chron. 7:12, 16.) — God dwells not in chosen temples. (Acts 7:48.)

God dwells in temples, or did so in a spiritual sense in the old institution. That is, He chose it a place in which for his people to assemble to worship him. In the new institution it is different for now God is to be worshipped anywhere so the worship be "in Spirit and in truth." One of these scriptures was spoken in the old and the other in the new institution. We only need to study them in their contexts as we should, to see in them beauty and harmony instead of contradiction.

3. God dwells in light. (1 Tim. 6:16)—God dwells in darkness (1 Kings 8:12. Ps. 18:11. Ps. 97:2.)

Suppose that God dwells in light and darkness too, What then? Man dwells in light during the day time (unless he gets in a dark place where the light is shut out by some means) and in darkness at night. Is that any contradiction? Could not God dwell in both light and darkness, since man can? You make me tired.

4. God is seen and heard. (Ex. 38:23, 11. Gen. 3:9, 10.

Gen. 32:30. Isa. 6:1. Ex. 24:9,10,11.)—God is invisible and cannot be heard. (John 1:18. Ex. 33:20. I Tim. 6:16.)

These scriptures prove one thing at least. That is that the infidel is mistaken in calling this a contradiction. That the Bible teaches that man cannot see God and live. But that to this rule God has made some notable exceptions, that is in a sense. Could He not do this? If not, why not? Exceptions only prove instead of disproving the rule. Read these Scriptures in their connections and learn that they, in nearly every case refer to visions, and that angels were seen as representatives of God.

5. God is tired and rests. (Ex. 31:17. Isa. 45:24. Jer. 15:6.)—God is never tired and never rests. (Isa. 40:28.)

Read the passages in their connections and comment is unnecessary, for to anyone with ordinary knowledge the contradictions will disappear, as there are none there. The passages are basely and ignorantly misrepresented. This is all need be said on this matter.

6. God is omnipresent, sees and knows all things. (Prov. 15:3. Ps. 139:7-10. Job 34:21,22.)—God is not omnipresent, neither sees and knows all things. (Gen. 11:5. Gen. 18:20,21. Gen. 3:8.)

Read the passages in their connections and you will see no contradictions are found there. They all teach the same things but in a different way. One teaches God is omnipresent, the others more specific teach how His omnipresence is manifested.

7. God knows the hearts of men. (Acts 1:24. Ps. 139:2,3. Ps. 44:21.)—God tries men to find out what is

in their hearts. (Deut. 13:3. Deut. 32. Gen. 22:12.)

The same may be said of this as in number six. God proves men for their good, not His own. As a school teacher laboriously and patiently takes a child through its lessons (which are very simple and which the teacher himself is supposed to understand thoroughly else he would be incompetent to teach the child), not for the good of the teacher, or because he does not know the lessons, but for the child's good, since such discipline is required to develop the child. But although most persons of ordinary acumen know this, I suppose it is not reasonable to expect the infidel philosopher to do so.

8. God is all powerful. (Jer. 32:27,17. Matt. 19:26.)—God is not all powerful. (Judges 1:19.)

The first passages cited show that God is all powerful. The second shows that Judah is not all powerful. Who can see any contradiction in that? It seems to me that even an infidel should know a little of the commonest rules of grammar. But, they say that the Lord was with Judah. It does not necessarily follow He was helping him fight on this occasion. God did not always fight with David even, but suffered him to be punished for certain sins, even by being driven from his throne. This was not on account of the weakness of the Lord, but as a punishment to David for his sins. Even in the days of Moses, Israel suffered defeat for their faithlessness. So Judah here relying on his own power could not defeat those peoples, but this does not remotely argue the weakness of God.

9. God Unchangeable. (Jas. 1:17. Mal. 3:6. Ezk. 24:14. Num. 23:19.)—God changeable. (Gen. 6:6. Jonah

3:10. 1 Sam. 2:30-31. 2 Kings 20:1, 4, 5, 6. Ex. 33:1, 8, 17, 14.

The first proves the unchangableness of God. The second only proves the waywardness and uncertainty of human things and that God acts accordingly. Instead of proving anything about the changableness of God, it proves the free moral agency of man. Because of man's wickedness, God repented (was sorry he made him, and I think generally speaking, men a sorry lot especially infidels) because man had got so mean. If man is wicked God will punish him. If good reward him. What does this have to do with the unchangeable purposes and counsel of God? Sometimes it rains when it should not and doesn't rain when it should, so we think. Does this prove the contradictory character of the author of nature?

10. God just and impartial. (Ps. 92:15. Gen. 18:25-Deut. 32:4. Rom. 2:11. Ezek 18:25. Deut. 10:18, 19.)—God unjust and partial. (Gen. 9:25. Ex. 20:5. Rom. 9:11, 12, 13. Matt. 13:12. Deut. 14:21. 2 Sam. 24:17.)

Perhaps it is only necessary to say that the last charge is absolutely false and the passages cited do not remotely prove it. In what way the curse of Canann, the jealousy of God, the choosing of Jacob, the fact that the good shall be rewarded and the evil punished, or the fact that Israel were permitted to give or sell dead animals to strangers or aliens if they found one who wanted it bad enough to buy, for it is certain no one has to buy them unless they want them, or the fact that David sinned in numbering Israel, I say in what way these things prove anything about the injustice and partiality of God, does not clearly appear. Perhaps with a wild stretch of the

imagination we can assume it. Nature does all these things but who will say that is unjust and partial.

11. God not the author of evil. (Ps. 19:7, 8. 1 Cor. 14:33. Deut. 32:4. Jas. 1:13.)—God is the author of evil. (Sam. 8:38. Jer. 19:11. Isa. 45:17. Amos 3:8. Ezek. 20:25.)

God is not the author of evil in the sense that he does not commit sin in any form or cause it to be committed. He is the author of evil to the extent that he uses evil powers to punish evil doers. If evil is brought on a city God does it for their misdeeds.

12. God gives freely to them that ask. (Jas. 1:5. Luke 11:10.) God with-holds His blessings and prevents their reception. (Jno. 12:40. Josh. 11:20. Isa. 63:17.)

Two different classes are here referred to. One is the faithful and obedient children of God, the other the unbelieving and disobedient. The infidels and other wicked.

13. God to be found of those who seek him. (Matt. 7:8. Prov. 8:17.)—Not to be found of those who seek him. (Prov. 1:28. Isa 1:15. Ps. 18:41.)

Same rule as in 12 as you can determine by reading the contexts.

14. God is peaceful! (Rom. 15:33. 1 Cor. 14:33.)—God is Warlike. (Ez. 15:3. Isa. 51:15. Ps. 144:1.)

The United States is both peaceful and warlike. She has her fleets and armies. Her colleges, churches and other institutions of peace. Anything contradictory about that. In dealing with evil doers (like infidels) war is most generally the shortest road to peace.

15. God is kind, merciful and good. (Jas. 5:11. Sam.

8:33. 1 Chron. 16:34. Ezk. 18:32. Ps. 145:19. 1. Tim. 2:4. 1 Jno. 4:16. Ps. 25:8.)—God is cruel, unmerciful, destructive and ferocious. (Jer. 13:14. Deut. 7:16. 1 Sam. 15:2, 3. 1 Sam. 6:19. Deut. 4:24. Josh. 10:11.)

In the first scripture God is shown in His attributes of love, mercy and kindness, in the second in His attributes of justice and vengeance visiting punishment on evil doers. Nothing contradictory about that; as well charge Lincoln with the very same things because he was kind to the Union armies and forgave repenting rebels but was cruel to the rebel armies.

16. God's anger slow, and endures but a moment (Pr. 108:3. Ps. 30:5.)—God's anger fierce, frequent and endures long. (Num. 33:17, 25:4. Jer. 17:4. Ps. 7:11. Ex. 4:24.)

This again is no contradiction whatever, but only shows that God's dealings with man are conditional, governed by circumstances, over which man has control. That man is free to do right or wrong and that God will deal with him according to his acts.

17. God commands, approves of and delights in burnt offerings, sacrifices and holy days. (Ex. 29:36. Lev. 23:27. Ex. 29:18. Lev. 1:9.)—God disapproves of and has no pleasure in burnt offerings, sacrifices and holy days. (Jer. 7:22. Jer. 6:20. Ps. 1:3, 14. Isa 1:13, 11, 12.)

These acts of worship are acceptable to God from those who are pure, willing and obedient. But to the impure, hypocritical and disobedient God will not accept their services, neither will he hear their prayers. See Prov. 28:9. "Does God delight in burnt sacrifices more than in obeying the voice of the Lord? Behold to obey is bet-

ter than sacrifices and to harken than the fat of rams," 1 Sam. 15:22. No contradiction here, eh?

18. God forbids human sacrifices. (Deut. 12:30, 31.)—God commands and accepts human sacrifice, (Lev. 27:28, 29. Gen. 22:2. 2 Sam. 21:8, 9, 14. Judges 9:30, 31, 32, 34, 38, 39.)

These Scriptures about as near prove that God accepts human sacrifices as they prove the moon is made of green cheese. Because certain characters were put to death to expiate their crimes, or to satisfy broken laws would prove that the U. S. Government accepted human sacrifices if it proves God does. As to the offering of Isaac by Abraham every one knows that God refused to permit it, and as to Jephthah's daughter, the evidence is insufficient that she was offered at all and there is no proof whatever that if she were, God either commanded or accepted it. Again we find no contradictions.

19. God tempts no man. (Jas. 1:13.)—God does tempt man. (Gen. 22:1. 2 Sam. 24:1. Job. 2:3. Jer. 20:7. Math. 6:13.)

The first shows that God never leads or causes any man to do evil, but as the Apostle explains in the same connection which the dishonesty of infidelity has not produced. "Every man is tempted when he is drawn away of his own lusts and enticed." (Jas. 1:14.) The second shows where God for the purpose of trial or punishment caused certain ones to do certain things. Nothing like a contradiction about it.

20. God cannot lie. (Num. 23:19. Heb. 6:18.)—God lies; He sends forth lying spirits to deceive. (Jer.

4:10 Jer. 14:18. 2 Thess. 2:11. 1 Kings 22:23. Judges 9:23 Ezk. 14:9.)

None of these scriptures remotely prove God a liar. The most they prove is that God uses the forces of evil even lying spirits to execute his will and punish the wicked. Nothing like a contradiction.

21. Because of man's wickedness God destroys him (Gen. 6:5, 7.—Because of man's wickedness God will not destroy him. (Gen. 8:21.)

La! But is not that a corker for you? For man's wickedness God destroys him with a deluge, then He says He will not punish him in that way any more, and this is a contradiction? Phew!

22. God's attributes revealed in His works. Rom. 1:20.—God's attributes cannot be discovered. (Job. 11:7. Isa 40:28.)

This again shows the infidel about out of soap. We may understand something about the power, wisdom, goodness, design etc., of God from His works as Paul says. But as to learning Him to perfection, as to reaching His understanding, learning His dealings in the moral universe, this could not be. No contradiction either.

23. There is but one God. (Deut. 6:4.)—There is a plurality of Gods. (Gen. 1:26. Gen. 3:22. Gen. 18:1, 2, 3. 1 John 5:7.)

Another charge too silly to notice. It proves that God sometimes used the plural in speaking as man sometimes does; that God works through agencies and speaks to them, using the plural but they are not necessarily Gods, but angels. That God appeared to Abraham by angels as his agent just as he did to Moses, Mary and

others. There were three of these angels. That the God head is composed of three persons does not prove there is more than one God anymore than the fact that a family is composed of three persons proves they are more than one family. For these three being one shows a unity of mind, purpose etc.

MORAL PRECEPTS.

24. Robbery commanded. (Ex. 3:21, 22. Ex. 12:35, 36.)—Robbery forbidden. (Lev. 19:13. Ex. 20:18.)

Is it robbery to take a part of the things your own labors have produced and which has been confiscated by cruel and inhuman masters? If so the Israelites were indeed robbers. But they did not take a tithe of what had been unjustly extorted from them by the Egyptians through centuries of slavery and unrequited toil and hardships. Here is no contradiction. Egyptians were not their neighbors nor masters and were not defrauded.

25. Lying commanded, approved and sanctioned. (Nit) (1 Sam 16:1, 2. Josh. 2:4, 5, 6. Jas. 2:25. Ex. 1:18, 20. Kings 22:21, 22. Num. 14:34. Rom. 3:7. 2 Cor. 12:16.—Lying forbidden. Rx. 20:16. Pro. 12:22. Rev. 21:18.)

The man is really to be pitied who can see any contradictions in the above. God forbids lying of every form and the Bible is the only Book wherein is no deceit. But in the first of these scriptures we have another illustration of the fact as before stated that God uses the forces of evil to serve his purposes and accomplish his ends. In doing so however, he neither lies nor sanctions lying. Nor is the language contradictory.

26. Killing commanded and sanctioned. (Ex. 32:27.

2 Kings 10:11,30.)—Killing forbidden. (Ex. 20:13. 1 Jno. 3:15.)

We might say that killing is commanded and forbidden by Nature for some are living while others are dead and dying. Or by the State which takes the lives of some in order to protect that of others, but where is the contradiction in all this. God never had any one killed except as a punishment deserved for misdeeds and what has that to do with the crime of taking human life without cause or authority of law? God kills every one with death but forbids us to help him in the matter except when we do so by authority of law as instruments of justice as was the case wherever commanded in the Bible

27. The blood-shedder must die (Gen. 9:5, 6.)—The blood-shedder must not die. (Gen. 4:15.)

Read the context and you will find no contradictions. A convicted murderer even is spared if granted a pardon, though deserving death. All these things are conditional.

28. Making images forbidden. (Ex. 20:4.)—Making images commanded. Ex. 25:18, 20.

The first is prohibited for the purpose of using as idols to worship. The second was for use as furniture in the tabernacle. If made for a harmful purpose as an idol they are forbidden. If for a useful and harmless purpose not.

29. Slavery and oppression ordained. (Gen. 9:25 Lev. 25:45, 46. Joel 3:8)—Slavery and oppression forbidden. (Isa 58:6. Ex. 22:21. Ex. 21:16. Matt. 23:10.)

Read these scriptures and see that the accusation is false. Slavery was never ordained but where it existed

was regulated, was condemned and its authors promised punishment.

30. Improvidence enjoined. (Matt. 6:28, 30, 31, 34. Luke 6:30, 35. Luke 12:33.)—Improvidence condemned. 1 Tim. 15:8. Prov. 13:22.)

Again one only needs to read and understand to see that all semblance of contradiction vanishes. Christ was talking to one class of persons the apostles and evangelists who were promised support from their labors in preaching the gospel. Paul was speaking of the lazy and improvident. There is a great difference in providing for your own and laying up useless treasures, and one who commands the one and condemns the other is not contradicting himself and no one would think so but an ignorant infidel

31. Anger approved. (Eph. 4:26. 2 Kings 2:24. Mark 35.)—Anger disapproved. Eck. 7:9. (Prov. 22:24. Jas. 1:20.)

It is all right to be angry if we do not wrong. But anger that leads to sin is wrong and no contradiction either.

32. Good works to be seen of men. (Matt. 5:16.)—Good works not to be seen of men. (Matt. 6:1)

If we do good that men may see and follow our example, that by our acts we may influence others to do good it is praiseworthy. But if we do good merely to show how good we are from motives of impurity, it is wrong and no contradiction either.

33. Judging of others forbidden. (Matt. 7:1, 2.)—Judging of others approved. (1 Cor. 6:2, 3, 4. 1 Cor. 5:12.)

The word Judge is used in the Bible in the sense of condemn. The first scripture shows that if we condemn others for the very things we do ourselves we can expect nothing but to receive the same treatment. If we impute evil motives to others for acts which may be interpreted to their advantage, if we will do so what can we expect but the same treatment from others. But in the second scripture the apostle is arguing with the church to show them that they should not go with their law suits and other controversies to unbelievers and infidels, for they are as capable, and much more so, of judging in such matters, as infidels. The context shows this. And certainly the facts bear him out in this. For while the philosopher sees profound wisdom manifest in these passages, which calls forth his often unwilling admiration, and the humblest child of God has judgment enough to understand it, yet the greatest infidel neither sees any wisdom in it or appears to understand it. Can see nothing in it but a contradiction. I wonder why they do not cite the fact that God made Adam man, and Eve woman, as a contradiction, for this is one of the most potent in the Book. To have been consistent with infidel ideas, He should have made them both man or both woman, else the contradiction would surely have destroyed them.

34. Jesus taught non-resistance. (Matt. 5:39, 26, 52.—Jesus taught and practiced resistance. (Luke 22:36. Jno. 2:15.)

These like other statements of the Bible if read in their context and connections and studied to be understood if there be any contradictions (in the head) they will speedily disappear. In the first Jesus was teaching the disciples some general principles by which to be govern-

ed which are among the most beautiful that ever adorned the life of man or woman. In the second he was administering a just punishment to a "den of thieves" who had taken up their abode in the house of prayer. "His Father's house." The other instance is where he and the disciples were going to Gethsemane to his betrayal, "That the scripture might be fulfilled."

35. Jesus warned his followers not to fear being killed. (Luke 12:4.)—Jesus himself avoided the Jews for fear of being killed. (Jno. 7:1.)

And so infidelity has made a wonderful discovery! That is that he who teaches and practices both bravery and prudence is contradicting himself. A man then to be consistent must be either cowardly or reckless. It is too inconsistent for belief that he can be both brave and prudent, so teaches infidelity.

36. Public prayer sanctioned. (Kings 8:22, 54. 9:3.—Public prayer disapproved. (Matt. 6:5, 6.)

Read the scriptures and see the falsity of the charge. One shows the earnest, sincere prayer of Solomon at the dedication of the temple, the other is a reproof of hypocritical prayers, made for a show and nothing more.

37. Importunity in prayer commended (Luke: 18: 5, 7. 11:8.)—Importunity in prayer condemned. (Matt. 6:7, 8.)

It possibly has not occurred to the dull and impenetrable mind of the infidel that there is scarcely a remote resemblance between importunity and vain repetitions. One may be without repetition at all, without words even, while the other is a mere form.

The wearing of long hair by men sanctioned. (Judges

13:5. Num. 6:5.)—The wearing of long hair by men condemned. (1 Cor. 11:14.)

The first is not a rule for men at all, but for a certain class of men, a special class called Nazarines. The second a rule for men in general. Why did he not cite as a better instance of a contradiction, the fact that Aaron was made a priest and Paul an apostle? Certainly both should have been the same thing to be consistent.

39. Circumcision instituted. (Gen. 7:10.)—Circumcision condemned. (Gal. 5:12.)

Suppose God could not be permitted, if he chose, to make a law for one people or one age and afterwards repeal it. By looking over the statutes of the country it will be found that many such instances are found. And certainly after an ordinance is repealed or done away with, as was the case here, there would be no profit in observing it any more.

40. Sabbath instituted. (Gen. 2:3. Ex. 20:5.)—Sabbath repudiated. (Isa. 1:13. Rom. 14:5. Col. 2:16.)

Isaiah 1:13. God rejects them and their worship, not because their worship (Sabbath keeping etc.) is wrong but because their service is not genuine, and they are otherwise wicked. The other instances are after the Sabbath ordinance was repealed and for answer see same as 39

41. The Sabbath instituted because God rested. (Ex. 20:11.) The Sabbath instituted for a very different reason. (Deut. 5:15.)

These statements (especially the last) are false. The first scripture teaches that God blessed the Sabbath because he rested on that day. The second teaches that he

commanded Israel to keep it (he never commanded any but Israel to keep it) because he brought them out of Egypt. And I suppose it could have been instituted for both reasons without a contradiction. Why did he not cite as a contradiction the fact that man is required to both eat and sleep in order to live? Both very different things.

42. No work to be done on the Sabbath under penalty of death. (Ex. 31:15. Num. 15:32, 36.)—Jesus broke the Sabbath and justified the act. (John 5:16. Matt. 12:1, 5.)

Does the legislature of a country break a law when they repeal it? Jesus was as stated Lord of the Sabbath. The things which he did were not a profanation of the Sabbath. The healing of the sick which the Jews called a violation of the Sabbath was a wrong interpretation of the ordinance. It was not unlawful to do good on the Sabbath to save life he said, so the disciples eating the corn to appease their hunger was no violation. To have worked at gathering corn would have been a violation, but pulling off an ear and eating was different. Then he cited them to Num. 23:9, where the offerings of the priest would under ordinary circumstances be a profanation of the Sabbath. It would not be lawful to kill lambs on the Sabbath but the priests have an ordinance requiring them to do this, hence it supercedes the Sabbath ordinance and they are blameless when they thus violate it. Jesus never broke the Sabbath nor sanctioned it. He kept it all the way. He was accused of doing so at different times by his enemies who "strain at a gnat and swallow a camel." And this was his answer to them, which insisted of ignoring the law, only shows His wis-

dom and skill in understanding the law, of which they were grossly ignorant. As Jesus here manifests super-human wisdom, it proves him to be more than human, for no such wisdom is to be found in any human works, not even the Koran, Vedas or other sacred books.

43. Baptism commanded, (Matt. 28:19)—Baptism not commanded. (I Cor. 1:17, 14.)

Because the twelve had a commission to teach and baptize, and because Paul had a little different commission (although the context shows clearly that Paul always had some one along to do the baptizing and that he did some of it himself) is that a contradiction? Scat! Soooo! Go way back and sit down!

44. Every kind of animal allowed for food. (Gen. 9:3. I Cor. 10:25. Rom. 14:14.)—Certain animals prohibited for food. (Deut. 14:7, 8.)

A certain ordinance was given to the Jews, and never to any one else, to not eat certain animals, and this in the law of Moses, and repealed by Christ. What does that have to do with what God said to Noah hundreds of years before, and Paul's instructions to Christians after its complete repeal? Such displays of ignorance (or if it is not ignorance it is worse, knavery,) is phenomenal.

45. Taking of oaths sanctioned. (Num. 30:2. Isa. 65:16. Gen. 21:23, 24, 31. Heb. 6:18. Neh. 13:25.)—Taking of oaths forbidden. Matt. 5:34.)

Another case of statutes being in force at a certain

time, and over a certain people, and being repealed by Christ. This kind of flaw pick could be disposed with by one stroke of the pen, for Christ repealed the entire Mosaic code (or God did through Christ) and in its place established the law of Christ. No one denies but all teach that, If that be a contradiction make the most of it.

46. Marriage approved and sanctioned. (Gen. 2:18, 1:28. Matt. 19:5. Heb. 13:4.)—Marriage disapproved. (1 Cor. 7:1, 7, 8.)

This is another case where the statement is false. Paul does not disapprove marriage at all, but considering the mismating and other miseries that often grow out of it, he seems to think it better if men would let women alone and women men. But knowing that they will not do this he gives some very practical rules to govern the institution of marriage and sanctions it as honorable and the bed undefiled.

47. Freedom of divorce permitted. (Deut. 24:1, 21:10, 14.)—Divorce restricted. (Matt. 5:32.)

Another case of the repeal of the laws of Moses by the law of Christ: See answer No. 45.

48. Adultery sanctioned. (Num. 31:18. Hosea 1:2. 3:1 2, 3.)—Adultery forbidden. (Ex. 20:14. Heb. 13:4.)

This is another instance where facts are falsified. In Num. 31:18 does not even infer adultery unless one could be guilty of adultery with his wife. But they were permitted to keep the girl children for wives. In Hosea, while he was commanded to marry a harlot I never before heard that called adultery. If she were his wife it would not make him an adulterer. In fact by reading

it you will find that she was forbidden to play the harlot, that the lesson intended is against harlotry and adultery and the infidel lies out of whole cloth and contrary to the facts. So much the worse for the facts. (?)

49. Marriage or cohabitation with a sister denounced. (Deut. 27:22. Lev. 20:17,——Abraham married his sister and God blessed the union. (Gen. 20:11, 12. 17:15, 16.)

Another case of an earlier law being superceded by a later one. Or really a case of where there had been no law at the first, and the infidel attempting to make the law condemn Abraham as an ex post facto law. Why don't they show that the Texas hog law was violated by the ancient Greeks as a sample of contradictions? And again is not the fact that some persons die in infancy while others live to old age, a very pertinent contradiction of nature that might be cited as a parallel here.

50. A man may marry his brother's widow (Deut. 25:5)——A man may not marry his brother's widow. (Lev. 20:21.)

Another lie. The first is an ordinance concerning a brother's widow, the second concerning his wife. Of course while living it would be unlawful to have a brother's wife, A thing for which John the Baptist reproved Herod, but when the brother is dead his wife is free to marry the brother even in our day. So you can see the first ordinance refers to a dead brother's wife, the second to a living, and no one could have found a contradiction except an astute infidel.

51. Hatred to kindred enjoined. (Luke 14:26.)——Hatred to kindred condemned. (Eph. 6:2. 5:25, 29. 1 Jno. 3:15.)

This is one of the main hobbies of infidelity. The

second needs no comment as it is not misunderstood so we will give attention to the first. Luke 14:26 is what is called by linguists a figure of speech known as hyperbole, which means exaggeration. Wherein things are described in language out of the ordinary for the purpose of emphasis and effect. The sailor describing a storm when he says the waves rolled like mountains does not intend you to take him literally, as you can perceive, hence does not lie, but intends you to gain an idea of what his feelings were. Why do men of truth use hyperbole? Infidels call it lying but as they are too ignorant to know the difference in falsehood and hyperbole, have no regard for facts themselves or care not for being inaccurate, and yet will not allow that the Lord Jesus can use a common rhetorical figure for the purpose of emphasis and force without accusing him of lying, it were like casting pearls to swine to try to teach them. Men of truth use hyperbole to enforce truth and drive it home. We must not take their meaning literally but figuratively. If we take any rhetorical figure in a literal sense we will not take it as intended by the speaker or writer, hence will misunderstand him. Infidel writings abound in rhetorical figures. Ingersoll like all orators and imaginative writers and speakers, poets etc., is full of them, and while all men of any appreciation of the beautiful and sublime in literature admire his figures, yet if we, like the ignorant infidels, should take him literally, he would become ridiculous, a laughing stock. For example when he says "In the night of death, Hope sees a star and love hears the rustle of an angel's wing." He personifies hope and love, (abstract attributes of the mind) and gives them eyes and ears. This is a beautiful metaphor.

If we were to take it literally we would misunderstand him, destroy its beauty, make him who spoke it the ridiculous believer in the abstract attributes of the mind like hope and love, being persons possessed of senses like men. Yet this is precisely what the infidel in his godless ignorance does with Christ. What does the Lord mean in Luke 14:26? He does not mean literally, as the infidel ignorantly attempts to show, that you are not to love your kinfolks, but he does mean that if you love them better than you do his cause you are unworthy of him. Is not this true in any cause which we may espouse? If a man should say he would be an infidel but loves his wife, or father or mother too well to forsake them for the doctrines which he loves, we would consider him as a weakling. In fact any one who would not forsake all ties of kin for his principles is unworthy of them, and if there is anyone who hates their fathers and mothers for generations back on account of their religion it is infidels. For do they not fight against the religion and the God their fathers and mothers loved so much. And if my father, mother, wife etc., were an infidel I would certainly hate them (not personally for I do not hate infidels who are strangers, personally) for these abominable doctrines, and would certainly forsake them for Christ's sake as they deserved, yet at the same time would do all in my power, as I am now doing, to convert them from their error to the truth. Again we see no contradiction at all, except in the head of the infidel who in his ignorance refuses to understand the scriptures. "Greatly err not knowing the scriptures or the power of God."

52. Intoxicating beverages recommended. (Prov. 31:6, 7. Dent. 14:26. 1 Tim. 5:23. Ps. 104:15. Jud. 9:13.)—

—Intoxicating beverages discountenanced. (Prov. 20:1 Prov. 33:31, 32.)

If a physician prescribe alcohol for the sick, if it be used in religious ceremonies, can that be said to be encouraging drunkenness? Does the use of spirituous liquors for mechanical, medicinal or sacramental purposes, authorize their use to get drunk and make beasts of ourselves? No, nor is there any contradiction in authorizing the one and prohibiting the other.

53. It is our duty to obey rulers who are God's ministers and punish evil doers only. (Rom. 13:1, 2, 3, 6. Matt. 23:2, 3. 1 Pet. 2:13, 14. Eccl. 8:2, 5.)—It is not our duty to obey rulers, who sometimes punish the good and receive damnation therefor. (Ex. 1:17-20. Dan. 3:16, 18. 6:9, 7, 10. Acts 4:26, 27. Mark 12:38, 39, 40. Luke 23:11, 24, 33, 35.)

To every rule there is an exception. God's children have ever been required to obey lawfully ordained rulers in all things except where it would conflict with their duty to God. But if it did they are required to unhesitatingly "Obey God rather than man." There is not even an excuse for a contradiction in these scriptures.

54. Woman's rights denied. (Gen. 3:16. 1 Tim. 2:12. 1 Cor. 14:34. 1 Pet. 3:6.)—(Woman's rights affirmed. Jud. 4:4, 14, 15. 5:7. Acts 2:18. Acts 21:9.)

Again we might say this is another rule and exception. But in the first instance no right is denied to woman, there being rights not her's, she having other rights and privileges which much more become her and which more than overbalance these of which she is seemingly denied, and which if she should cultivate would destroy her very womanhood and make her not a woman but a

virago, whom no one loves. Who would wish to see his mother, sister, wife or daughter engaged in the turbulent and ambitious scenes that leadership often requires? Is she not much more lovely and powerful when wielding the silent and mysterious influences of wife, mother etc., which is her right divine which conquers most by her very submission. As to the case of Deborah and other, notable exceptions to their sex, while there is no conflict in their acts and the scriptural ordination of woman's particular and peculiar sphere, and while we admire their heroic deeds, yet but few of us would as a matter of choice accept them as wife. There is not the "shadow of a shade," of contradiction in these scriptures.

55. Obedience to master's enjoined. (Col. 3:22, 23 1 Pet. 2:18. —Obedience due to God only. (Matt. 4:10. 1 Cor. 7:23. Matt. 23:10)

There is nothing remotely contradictory in these scriptures. The man who cannot see the difference between service and worship to God on one hand, and the duty of a servant to his master on the other (e. g. a hired hand to his employee) has a soft place in his head that renders him unfit to reason and unworthy to be reasoned with further, so we will desist.

56. There is an unpardonable sin. (Mark 3:29.)—There is no unpardonable sin. (Acts 13:39.)

Another falsification of facts. If all that believe are justified from all things, what of those who do not believe? They are not justified or pardoned. So both scriptures teach that there is an unpardonable sin. The first calls it blasphemy against the Holy Ghost. The second implies that it is unbelief (purely and simply infidelity.) Then instead of finding any contradiction here we learn that infidelity is blasphemy against the Holy Ghost and is never forgiven. So here we rest our case for the present.

HISTORICAL FACTS.

57. Man was created after other animals. (Gen. 1:25, 26, 27.)—Man was created before other animals. (Gen. 2:18, 19.)

Another falsification (if the expression may be allowed) of the facts. Gen. 2:18, 19 says nothing whatever about the order of creation but is a mere recapitulation of what went before and nothing like a contradiction.

58. Noah by God's command took into the ark clean beasts by sevens. (Gen. 7:1, 2, 3.)—Noah by God's command took into the ark clean beasts by twos. (Gen. 7:8, 9.)

But where is the contradiction? He could have took them by both sevens and two's without a contradiction. I infer from the record that he took in of clean beasts seven males and seven females by two and two. And this is reasonable for he would have needed more of the clean beasts for food and to offer as burnt offerings. For it says "by sevens the male and his female," which would have required seven males and seven females to have been properly mated as just seven would have been odd and one male would not have had his female.

59. Seed time and harvest were never to cease. (Gen. 8:22.)—Seed time and harvest did cease for seven years. (Gen. 41:54, 56. Gen. 45:6.)

What wonderful wisdom! Why did he not say seed time and harvest ceases every winter. Even in the years of dearth or famine seed time and harvest could come, but no reaping perhaps. Gen. 8:22 does not infer there will be no famines. So no contradiction.

60. God hardened Pharaoh's heart. (Ex. 4:21. 9:12.)—Pharaoh hardened his own heart. (Ex. 8:15.)

Here as in many other instances, both God and man were agencies in producing a result. God furnished the means (that is a respite) and Pharaoh made use of them. Hence God hardened Pharaoh's heart and Pharaoh hardened his own heart.

[NOTE.—I might say I crossed the river on a ferry, and again the ferryman crossed me. Who but an astute infidel would think of calling it a contradiction?]

61. All the cattle and horses in Egypt died. (Ex. 9: 3,8.)—All the horses of Egypt did not die. (Ex. 14:9)

Another reckless misrepresentation. Nothing said about ALL the horses dying, and if they had others could have been bought or raised. If a man loses all his horses he is not deprived of the privilege of getting more.

62. John the Baptist recognizes Jesus as Messiah. (Jno. 1:29,34.)—John the Baptist did not recognize Jesus as Messiah. (Matt. 11:2,3.)

John recognized Jesus as Messiah by certain signs, but to confirm it more fully and completely, he sent to hear from Jesus' own lips if He acknowledged himself to be Messiah. No contradiction here.

63. John the Baptist was Elias. (Matt. 11:14.)—John the Baptist was not Elias. (John 1:21.)

Had it ever occurred to you that he could have been the "Elias which was for to come," and not know it himself at that time, though revealed to him afterwards?

64. The Father of Joseph the husband of Mary was Jacob. (Matt. 1:16.)—The father of Mary's husband was Heli. (Luke 3:23.)

Often a child has a father and step father, or adopted father and their lineage can be traced through either or both. And especially is this true of the Jews, as the law of Moses requires a brother, or other near kinsman, to

marry his kinsman's widow and bring up his family. So there is nothing remarkable or contradictory in the fact that the lineage of Jesus could be traced through two lines, and it can be accounted for more ways than one.

65. The father of Salah was Arphaxad. (Gen. 9:12.)
—The father of Sala was Cainan. (Luke 3:35,36.)

Salah could have been the son of Arphaxad by being his grandson, since in law a grandson is a son. David was the son of Abraham, and Christ the son of David.

66. The infant Jesus was taken into Egypt. (Matt. 2: 14,15,19,21,23.)—The infant Jesus was not taken into Egypt. (Luke 2:22,39.)

Here is no contradiction at all. Both these events took place as every rule of reason and right requires us to believe was the case.

67. Jesus was tempted in the Wilderness. (Mark 1: 12,13.)—Jesus was not tempted in the Wilderness (John 2:1,2)

Another reckless misrepresentation of Scripture statements. John 2:1 does not say the marriage was the third day after His baptism, but the context shows far otherwise, for the events of the first chapter must have occupied many days. For priests and Levites were sent from Jerusalem to Bethabara beyond Jordan to John to inquire of him as to his mission. This was after the baptism of Jesus and doubtless during his temptation as he has not yet made any public appearance.

68. Jesus preached his first sermon on the Mount. (Matt. 5:1-2.)—He preached his first sermon standing in the plain. (Luke 6:17-20.)

As there is nothing whatever to intimate that either of these were his first sermons the quibble is unworthy of

further notice. Besides if you will only examine Luke you will find that instead of his recording this as the first sermon, he mentions several preached before.

69. John was in prison when Jesus went into Gallilee (Mark 1:14.)—John was not in prison when Jesus went into Gallilee. (Jno. 1:43. 3:22, 23, 24.)

Another falsification of Bible statements. Different writers speaking of different times. I suppose if the historian should state Cleveland was president before Harrison and also after Harrison that it would be a conflict. Jesus went into Gallilee more than once.

70. The disciples were commanded to take a staff and sandals. (Mark 6:8,9.)—

Commanded to take neither staves nor sandals. (Matt. 10:9, 10.)

No conflict here. Two coats are not one coat, a staff is not staves, nor is sandals on the feet shoes to take. They were to take nothing except what they wore and used. No extra shoes or staves, as both passages teach in perfect harmony.

71. Two blind men besought Jesus. (Matt. 20:30) —Only one blind man besought him. (Luke 18:35, 38.)

No contradiction. The circumstances could have been at different times, or if it was the same time Luke does not say there were not two, nor does he say anything to forbid the idea. It may be that while there were two as Matthew says that only one cried out, and this is the one Luke mentions.

72. Two men coming out of the tombs. (Matt. 8:28.) —Only one man coming out of the tombs. (Mark 5:2.)

This may have been at different times or as said before Mark does not say there is not two.

73. A centurion besought Jesus to heal his servant. (Matt. 8:5, 6.)— Not the centurion but his messenger besought Jesus. (Luke 7:3, 4.)

This is no conflict. For what a man (especially one in authority as was this one) does by messenger he does himself.

74. Jesus was crucified at the third hour. (Mark 15:25.)—He was not crucified until the sixth hour. (John 19:14-15.)

The Jews and Romans had a different method of reckoning time. The Romans computed it like we do but the Jews began their first hour at sunrise. This would have necessitated their hours to be of different lengths. Mark does not say they crucified him at the third hour. But that it was the third hour and they crucified him. There are no contradictions in the account but it seems from all the testimony that he was tried and sentenced about 6 a. m. which John mentions and using Roman time calls it the sixth hour. (John 19:14) Was crucified at about 9 a. m., called by Mark who used Jewish time, the third hour and the darkness was from 12 o'clock to 3 p. m. called by Matthew and Luke who used Jewish time, from the sixth hour to the ninth hour. This seems to be very reasonable as it gives three hours to reach the place of crucifixion from the judgment hall, three hours from the time he was hung up until the darkness, and three hours for the darkness to continue at the expiration of which time he expired. This makes a complete harmony for all the statements, entirely reconciles every discrepancy which it is our duty to do. We could prove many false things "by founding positive conclusions on merely negative premises" as the infidels so commonly do.

75. The two thieves reviled him. (Matt. 27:44. Mark 15:32) Only one of the thieves reviled him. (Luke 23:39,40.)

Another statement falsified by the mere introduction of the negative, only. Like the serpent in Eden who falsified the word of God by introducing the negative not. Both malefactors could have easily reviled him and one have after repented. Or Matthew and Mark speaking in general terms do not say anything that would conflict with Luke's statement.

76. Vinegar mingled with gall was offered Jesus. (Matt. 27:34.)—Wine mingled with myrrh was offered him. (Mark 15:23)

Only different names for the same substances, which is common.

77. Satan entered into Judas while at supper. (John 13:27.)—Satan entered into him before supper. (Luke 22:3, 4, 7.)

I suppose he could have entered into him after one supper, at another, and before another, which was the case as John referred to one supper and Luke another.

78. Judas returned the pieces of silver. (Matt. 27:3.) Judas did not return the pieces of silver. (Acts 1:18.)

The second conclusion is altogether unwarranted from the language. Acts 1:18 does not say he purchased the field with the pieces of silver but with "the reward of his iniquity," Meaning of course that as a result of his betrayal, as a reward for his misdeeds a field was purchased, and Matthew more specific tells how it was done

79. Judas hanged himself. (Matt. 27:5.)—Judas did not hang himself but died another way. (Acts 1:18)

The last statement is false. Nothing said about his dying but about his falling headlong and bursting open

in the middle. This is not only not contradictory but in perfect harmony with the fact that he was hanged. No doubt he would fall when the rope broke and if he fell far would burst open. [How horrible was the end of the betrayer of the Lord!]

80. The potter's field was purchased by Judas. (Acts 1:18.) The potter's field was purchased by the chief priests. (Matt. 27:6, 7.)

The field was purchased with the reward of Judas' iniquity but by the priests. Nothing contradictory in this.

81. But one woman came to the sepulchre. (John 20:1.)—Two women came to the sepulchre. (Matt. 28:1)

82. Three women came to the sepulchre. (Mark 16:1)—More than three women came to the sepulchre. (Luke 24:10.)

I combine 81-2 because they properly are one. There is no conflict for several reasons. The writers may have referred to different times as there was no doubt several visits made before they were satisfied, or we need not assume that parties were not present because not mentioned, as it is common for writers to mention the principal actors in such an occurrence omitting others present while another more particular as to details mention all.

83. It was at sunrise they came to the sepulchre. (Mark 16:2.)—It was sometime before sunrise when they came. (John 20:1.)

This could have been at different times, or not for John does not say it was before sunrise at all.

84. Two angels were seen at the sepulchre standing up. (Luke 24:4.)—But one angel was seen and he was sitting down. (Matt. 28:2, 5.)

85. Two angels were seen within the sepulchre.

(John 20:11, 12) —But one angel seen in the sepulcher. (Mark 16:5.)

Again we combine 84-5 as they properly are both one. There is no contradiction. These visions may have been at different times, or seen differently by different ones or stated differently by different writers, without necessarily contradicting each other at all.

86. The women went and told the disciples of Christ's resurrection. (Matt. 28:8, Luke 24:9.)—The women did not go and tell the disciples. (Mark 16:8.)

Another false statement. If you will read Mark the next two verses you will find they did tell the disciples.

87. The angels appeared after Peter and John visited the sepulcher. (John 20:3, 6, 10-12.)—The angels appeared before Peter and John visited the sepulcher. (Luke 24:4, 8, 9.)

And what then? Suppose they could have appeared both before and after and then not have exhausted their privileges to appear a few more times if they chose to do so, or was the will of God.

88. Jesus appeared to Mary Magdalene only. (Mark 16:9. John 20:14.)—Jesus appeared to the two Marys. (Matt. 28:9.)

Another instance where the facts are falsified by the infidel interpolation of the negative only. And by calling that contradictions where one writer mentions circumstances the others omit.

89. Jesus was to be three days and three nights in the grave. (Matt. 12:40.)—He was but two days and two nights in the grave. (Mark 15:25, 42, 44, 45, 46. 16:9)

This last is an inference unworthy of consideration. There are several ways that he could have been three

days and three nights in the grave without contradicting Mark.

90. Holy Spirit bestowed at Pentecost. (Acts 1:8, 5. Acts 2:1-4.)—Holy Spirit bestowed before Pentecost (John 20:22.)

John does not say they received it at the time he breathed on them. His language could have been prophetic and be fulfilled at Pentecost, or he could have given them at the time a certain measure, not the baptism of it, and no contradiction.

91. The disciples were commanded immediately after the resurrection to go into Gallilee. (Matt. 28:10.)—They were commanded immediately after the resurrection to tarry at Jerusalem. (Luke 24:49.)

The context shows that these commands were given at different times several days apart. In fact the first was on the resurrection day, the second on the ascension day forty days after. See Acts chapter one.

92. Jesus first appeared to the eleven disciples in a room at Jerusalem. (Luke 24:33, 36, 37. John 20:19.)—He first appeared to them on a mountain in Gallilee. (Matt. 28:16, 17.)

It is not even intimated that either of these was his first appearance and in fact there is no such inference while Matthew forbids such a conclusion by showing the meeting on the mountain was by appointment. Neither are the meetings the same.

93. Jesus ascended from Mt. Olivet, (Acts 1:2, 12,)—He ascended from Bethany. (Luke 24:50, 51.)—Did He ascend from either place. (Mark 16:14, 19)

Bethany was on the side of Mt. Olivet and as Mark says nothing whatever as to the place, how can there be a conflict in the three accounts?

94. Paul's attendants heard the voice and stood speechless. (Acts 9:7.)—His attendants heard not the voice and were prostrate. (Acts 22:9. 26:14.)

That is while they were standing they all heard the voice, that is the sound of the voice, but after they had fallen to the earth a voice spoke to Paul which the others did not understand—the word, hear is often used in the sense of understand—they did not understand the Hebrew language in which the voice spoke, so it is correctly stated they heard not the voice.

95. Abraham departed to go into Canaan. (Gen. 12:5.)—Abraham went not knowing where, (Heb. 11:8.)

Heb. 11:8 refers to the time when he left Ur and came to Haran. Gen. 12:5, to the time when he left Haran and came to Canaan. Two different times. See Acts 7:4. Besides while the country was called Canaan, Abraham knew nothing about it, having not been there, hence he went out not knowing—or being acquainted with the country—whither he went. How could he know but that there was a city there "Whose maker and builder is God?"

96. Abraham had two sons. (Gal. 4:22.)—Abraham had but one son. (Heb. 11:17.)

Such quibbles as this are ridiculous. Even the most ignorant infidel knows that Isaac is called the only begotten son of Abraham, not because Abraham did not have other sons by other women, but because he was the only son of his beloved wife Sarah, the only son of promise, the only heir, and the father of the chosen people Israel.

97. Keturah was Abraham's wife. (Gen. 25:1.)—Keturah was Abraham's concubine. (1 Chron. 1:32.)

Suppose she was both wife and concubine, what then? Such is a common case.

98. Abraham begat a son when he was a hundred years old, by the interposition of Providence. (Gen. 21:2. Rom. 4:19. Heb. 11:12.)—Abraham begat six children more after he was a hundred years old, without any interposition of Providence. (Gen. 25:1, 2.)

This is in harmony with both nature and revelation for it is well known that while men never or seldom become too old to procreate, yet women do, and Sarah is where the miracle was performed, Keturah being not too old to bear.

99. Jacob bought a sepulcher of the sons of Hamor. (Josh. 24:32.)—Abraham bought it of the sons of Hamor. (Acts 7:16.)

Abraham first bought it to bury his wife Sarah. But many years after, about 130, Jacob, his grand son coming to the same country, bought it again and here the patriarchs are buried. So both statements are correct. See Gen. 23:16 and 33:19.

100. God promised the land of Canaan to Abraham and his seed. (Gen. 13:14, 15. Gen. 17:8.)—Abraham and his seed never received the promised land. (Acts 7:5. Heb. 9:9, 13.)

The last statement again falsifies the scripture. It is true God as these last state, would not permit him to own land there, yet he lived and died there, and afterwards his seed possessed it for ages when Israel came out of Egypt.

101. Baasha died in the twenty sixth year of Asa. (1 Kings 16:8, 9.)—Baasha did not die in the twenty sixth year of Asa. (2 Chronicles 16:1.)

Another case of committing error by founding positive

conclusions on merely negative evidence. Nothing whatever is said in these scriptures about the time at which this ring died, hence we must conclude that he was living in the thirty sixth year of Asa, king of Judah as 2 Chron. 16:1. It may be that a king whom the writer of Chronicles called Baasha was called by another name by the writer of Kings.

102. Ahaziah was the youngest son of Jehoram. (2 Chron. 22:1.)—Ahaziah was not the youngest son of Jehoram. (2 Chron. 21:16, 17.)

I suppose it would not have been possible for a man to have two names. This king was called Jehoahaz and also Ahaziah.

103. Ahaziah was twenty two years old when he began to reign, being eighteen years younger than his father. (2 Kings 8:17, 24, 26)—Ahaziah was forty two years old when he began to reign, being two years older than his father. (2 Chron. 20:21. 22:1, 2.)

An unimportant typographical error doubtless of some transcriber. But there was no doubt a considerable intermission between the two reigns as was often the case in those times, a time when "In those days there was no king in Israel, every man did that which was right in his own eyes." Judges 21:25.

104. Michal had no child. (2 Sam. 6:23.)—Michal had five children. (2 Sam. 21:8.)

In the second scripture the margin reads, Michal's sister. So it was her sister's children which she brought up, not her own.

105. David was tempted by the Lord to number the people. (2 Sam. 24:1.)—David was tempted by Satan to number Israel. (1 Chron. 21:1.)

The Lord as has been before said often used evil agen-

cies to accomplish his purposes. He used Satan to move David against Israel.

106. There were 800,000 warriors of Israel and 500,000 of Judah. (2 Sam. 24:9.)—There were 1,100,000 of Israel and 470,000 of Judah. (1 Chron. 21:5.)

Israel was not all numbered. Levi and Benjamin were left out, for Joab was very reluctant to number them at all, but could not prevent it. The 1,100,000 no doubt includes the amount of both Israel and Judah and that too in round numbers. The 470,000 Judah only, for this was before the division. There was but one kingdom and Judah was a part of all Israel. Now take 470,000 from 1,100,000 and you have the estimate as given by the writer of Chronicles to be Israel alone 630,000, Judah 470,000. As given by the writer of Kings it stands Israel 800,000, Judah 500,000. As neither purports to give the exact number but only a rough estimate not nearer than ten thousand at least, where is the room to argue contradiction?

107. David sinned in numbering the people. (2 Sam. 24:10.)—David never sinned except in the matter of Uriah. (1 Kings 15:5.)

The one black spot in the life of David was the death of Uriah and the seduction of his wife. Of course there were minor offences committed by him like the time he was moved to number the people. But these are so small that in summing up the life of David they are not mentioned, the episode of Uriah and his wife being the only sin worthy of mention.

108. David slew 700 Syrian chariotteers and 40,000 horsemen. (2 Sam. 10:18.)—David slew 7,000 chariotteers and 40,000 footmen. (1 Chron. 19:18.)

These statements are incorrect. 2 Sam. 10:18 says Da-

vid slew THE MEN OF 700 CHARIOTS. Nothing said about the number of men, but the number of chariots. While I Chron. 19:18 says he slew 7,000 MEN WHICH FOUGHT IN CHARIOTS, not saying anything about the number of chariots. This would be as stated 700 chariots and 7,000 charioteers, ten men to each chariot. That the others were called "horsemen" and "footmen," is only different names for the same body of soldiers, nothing out of the ordinary.

109. David paid for a threshing floor fifty shekels of silver. (2 Sam. 24:24.)—David paid for it six hundred shekels of gold. (I Chron. 21:25.)

Different names for the same sum of money. As four bits, fifty cents, three shillings, one half dollar, are all the same in amount. A gold shekel in Hebrew money was much smaller than the shekel proper. It is hard to give the exact method of computing money in those days.

110. Goliath slain by David. (I Sam. 17:4,50.)—Goliath slain by Elhanan (2 Sam. 21:19.)

Another falsehood. It was the brother of Goliath that Elhanan slew. His name is given in I Chron. 20:5, as Lahmi. But an infidel could not find it. If it had been something remotely resembling a contradiction, they could have found it easily.

SPECULATIVE DOCTRINES.

111. Christ equal with God. (John 10:30. Phil. 2:6.)
—Christ not equal with God. (John 14:28. Matt. 24:36.)

To understand these Scriptures we must know how to rightly divide the word. Before his resurrection he did not claim to be equal with God. Afterwards he is made so and will so remain until He again becomes subject. (See I Cor. 15:20--28.)

112. Christ judged men. (John 5:22,30.)—Christ judged no man. (John 8:15. 12:47.)

Christ did not judge any man while here, but by His word will judge them in the future. He is not now a Judge but a Saviour. At the last day He will be also a Judge. Hence it is no contradiction to say He is a Judge and not a Judge.

113. Jesus all powerful. (Matt. 28:18. John 3:35.)
—Jesus not all powerful. (Mark 6:5.)

Again to rightly divide the truth is all that is necessary to understand this. See answer to 111. Mark 6:5, it was not a lack of power that prevented him from working miracles there. But because it was at home and "a prophet has no honor at home." They would not have it. Often preachers and other public men in our day find the same trouble. They can do nothing at home not because of a lack of ability, but because their people will not allow it.

114. The Law superseded by the Christian Dispensation. (Luke 16:16. Eph. 2:15. Rom. 7:6.)—The Law was not superseded by the Christian Dispensation. (Matt. 5:17,18,19.)

Another instance of very gross ignorance and misstatement of facts. The law was not destroyed but fulfilled as Jesus said, and when he fulfilled it he took it out of the way, and not before of course.

115. Christ's mission was peace. (Luke 2:13, 14. 1:76,79. Isa. 9:6.)—Christ's mission not peace. (Matt. 10:34. Luke 12:49.)

The shortest road to peace is most often through war. While the final consummation of the mission of Christ is peace which is to be finally attained. Yet before it is reached there must be war, war, war, between the forces

of truth and error. All war has for its object the attainment of a peace that will be advantageous to the victor. So while fighting we can say we are fighting for peace. Jesus then, although the Prince of Peace has much to conquer before that peace is obtained. No wonder then he came not to send peace but a sword on the earth.

116. Christ received not testimony of man. (John 5:38, 34.)—Christ did receive testimony of man. (John 15:27.)

The context shows that he means that he receives not testimony from man only. For in addition God was bearing him witness also by the mighty works which he was doing.

117. Christ's witness of himself true. (John 8:18, 14.)—Christ's witness of himself not true. (John 5:31.)

If he bore witness by himself, was uncorroborated and unable to prove by his works or otherwise that he was telling the truth of course they should regard him as an impostor, whose bare word was worth nothing. For so ought all men to be judged. But if God bore him witness by permitting him to work miracles they should receive his testimony.

118. It was lawful for the Jews to put Jesus to death. (John 19:7.)—It was not lawful to put Him to death. (John 18:31.)

These statements show that while according to the Jewish law Jesus should be put to death, yet the Jews had no power to execute it as they were under the Roman law and could not put him to death without the sentence of the Roman judge. I might suggest for the benefit of ignorant infidels that though under our own law certain crimes are punishable with death, yet it is unlawful to put one to death (even if he has committed them) with-

out a trial and sentence by the proper legal tribunal.

119. Children punished for the sins of parents. (Ex. 20:5. 2 Sam. 12:14.)—Children are not punished for the sins of parents. (Ezek 18:20. Dent. 24:16.)

A failure to rightly divide the truth is again responsible for this folly. Ex. 20:5 teaches what God does in nature by heredity, which all know to be true. 2 Sam. 12:14 is a special case where a child died as a punishment for its parent's sins. Not that it was punished for it is perhaps better off dead than living. Ezek. 18:20 is teaching that a time is coming when God will change his law, his spiritual and moral law of course for the natural law has not changed, and children and parents will each be responsible for his own sins respectively. And as to Dent. 24:16 it teaches a universal principle ever observed by Bible people to not punish children for the fathers sins.

120. Man justified by faith alone. (Rom. 3:20. Gal. 2:16. Rom. 4:2.) [Not proved by the scriptures cited.]—Man not justified by faith alone. (Jas. 2:21, 24. Rom. 2:13.)

The faith alone theory is not supported by the texts cited, as the negative, ALONE is not used. So we must accept the conclusion that when the first texts speak of faith, it is not meant in the abstract, but as a system. So taking it that man is justified by a system of action or conduct called Faith, as distinguished from another system called law. Then there is the works of the law and the works or faith. Jas. 2:21, 24. Rom. 2:13 refers to the works of law of faith entirely different to the other. hence not even the shadow of a shade of a contradiction.

121. It is impossible to fall from Grace. (John 10:28.

Rom. 8:38, 39.)—It is possible to fall from Grace (Ezek. 18:24. Heb. 6:4, 5, 6. 2 Peter 2:20, 21.

Standing in Grace is conditional not unconditional. It is impossible to fall as long as the conditions are kept. The heir mentioned in a will cannot as a legal proposition be disinherited as long as he keeps the conditions of the will but as soon as he breaks them he loses his inheritance. Of the two classes mentioned one that fell and one that could not fall, the first kept the conditions which the second did not and there is no contradiction at all.

122. No man without sin. (1 Kings 8:46. Prov. 20:9 Eccl. 7:20. Rom. 3:10.)—Christians are sinless. (1 Jno. 3:9, 6, 8.

Though Christians may be guilty of sinful acts, yet they are not regarded as sinners if they comply with all the conditions of pardon. It is not a sin to do the will of God, or to be born of God, and if the sinner will be born of God he will be justified from his sins and not be a sinner longer. Rom. 3:10 referred to a certain time and certain conditions of men.

123. There is to be a resurrection of the dead. (1 Cor. 15:52. Rev. 20:12, 13. John 5:28, 29. 1 Cor. 15:16) — There is to be no resurrection of the dead. (Job 7:9. Eccl. 9:5. Isa. 26:14)

The negative is not warranted. Of course no one or at least but few understood that there would be a resurrection before the resurrection of Christ. The last citations above refer not to a resurrection and a future state but to their coming back to this life. Of course they come no more to this life. They know nothing here, now nor have any more reward here. Job, Solomon, Isaiah, et al.

did not have the future state revealed to them and hence give us no light on it, their utterances only bearing on the present state. All Bible readers know that the New Testament alone teaches a future state, God not choosing to reveal it to the ancient peoples.

124. Reward and punishment to be bestowed in this world. (Prov. 11:31.)—Reward and punishment to be bestowed in the next world. (Rev. 20:12. Matt. 16:27. 2 Cor. 5:10.)

This is about the only time the comment in this little book (without comments(?)) is true but it is not a contradiction for the reward and punishment can be in this and the next world too without conflict.

125. Annihilation the portion of all mankind. (Job 3:11, 13-17, 19-22. Eccl. 9:5, 10. 3:19, 20.)—Endless misery the portion of a part of mankind. (Matt. 25:46. Rev. 20:10, 15. 14:11. Dan. 12:3.)

These scriptures again taken from Old and New Testaments respectively only shows how dark was the future to the one, which is revealed in the other. The first refer to the present existence, the second to a future existence. There is no conflict.

126. Earth to be destroyed. (2 Peter 3:10. Heb. 1:11. Rev. 20:11.)—Earth never to be destroyed. (Ps. 104:5. Eccl. 1:4.)

All that we are authorized to infer from the latter scriptures is that the earth cannot and will not be destroyed except by Him who made it. But as shown by the first quotations without any contradiction it can and will be destroyed by Him who made it in the first place.

127. No evil shall happen to the godly. (Prov. 12:21.

1 Pet. 3:13.)—Evil does happen to the godly. (Heb. 12:6. Job 2:3,7.)

Is it evil for a parent to chasten or correct a child? Pain yea punishment is often a blessing in disguise and though chastening or correction never seems good to him who must endure it whether child or man yet it at the last brings joy, peace and blessing, as it did in the case of Job. "For the Lord blessed the latter end of Job more than his beginning." Job 42:12. Where is the contradiction?

128. Worldly good and prosperity the lot of the godly. (Prov. 12:21. Ps. 37:38, 32, 33, 37. Ps. 1:1, 3. Gen. 39:2. Job 42:12.)—Worldly misery and destitution the lot of the godly. (Heb. 11:37,38. Rev. 7:14. 2 Tim. 3:12. Luke 21:17.)

The Lord is with the godly to help and prosper them, but MAN is just the opposite and does them all manner of evil. Nothing contradictory here. But God does not do what man thinks is best, which would not always be the best, but chastens man and permits him to suffer awhile but the righteous in their final end are all to be rewarded.

129. Worldly prosperity a blessing and a reward of righteousness. (Mark 10:29, 30. Ps. 37:25. Ps. 112:1,3. Job 23:23, 24. Prov. 15:6.)—Worldly prosperity a curse and a bar to future rewards. (Luke 6:20. Matt. 6:19, 21. Luke 16:23. Matt. 19:24. Luke 6:24.)

How these scriptures contradict each other is more than I can see. Instead I see beauty and harmony in them and they certainly are all true as far as we are able to demonstrate them and beyond that we cannot dispute them. They prove that riches are a curse to those who trust in them, but a blessing to the righteous who use

them rightly. Is not this a true and beautiful thought?

130. The Christian yoke is easy. (Matt. 11:28-30. 1 Peter 3:13.)—The Christian yoke is not easy. (John 16:33. 2 Tim. 3:12. Heb. 12:6, 8.)

Christ imposes no hard conditions on his people. Yet the world will persecute them severely so they must overcome the world, which they can easily do with his easy yoke and light burden. But where is the contradiction? You will have the same or worse tribulation without bearing his yoke.

131. The fruit of God's spirit is love and gentleness. (Gal. 5:22.)—The fruit of God's spirit is vengeance and fury. (Judges 15:14, 15. 1 Sam. 18:10, 11.)

The same may be said of man's spirit under different circumstances. What then? Why not cite as a contradiction that man has two feet instead of one? It certainly is a good one.

132. Prosperity and longevity enjoyed by the wicked, (Job 21:7, 8, 9. Ps. 17:14. 73:3, 5, 12. Eccl. 7:15. Jer. 12:1.)—Prosperity and longevity denied the wicked. (Job 18:5, 12, 18, 19. Eccl. 8:23. Ps. 55:23. Prov. 10:27. Job 36:14. Eccl. 7:17.)

By examining these scriptures and their contexts it will be seen that the teaching is that though the wicked may appear to prosper, yet their prosperity is only apparent and they are cut off without warning or remedy. That often Bible writers admit a proposition to be true for the sake of argument like any other reasoner, which they proceed to show is not true but if we sever the admission from the context we do violence to the sense and great injustice to the writer. But what cares the average infidel?

133. Poverty is a blessing. (Luke 6:20, 24. Jas. 2:5) Riches a blessing. (Prov. 10:15. Job 22:23, 24. Job 42:12.)—Neither poverty nor riches a blessing. (Prov. 30:8,9.)

Instead of these statements being contradictions they only show that no matter what our condition in life, rich poor, or just between the two, we can make our condition a blessing. We can also make it a curse.

134. Wisdom a source of enjoyment. (Prov. 3:13, 17.) —Wisdom a source of vexation and grief. (Eccl. 1:17 18.)

These both are true too without being contradictory. Fire is a source of enjoyment or grief too according to how you use it or it uses you.

135. A good name a blessing. (Eccl. 7:1. Prov. 22:1.) —A good name is a curse. (Luke 6:26.)

The last statement is not warranted by the text. For we obtain a good name by good deeds, but men speak well of us as a rule when we have been serving time, which is wrong.

136. Laughter commended. (Eccl. 3:1, 4 8:15. Prov. 17:22.)—Laughter condemned. (Luke 6:25. Eccl. 7:3, 4)

Laughter is not condemned in its season. But unseasonable laughter anyone would condemn, the same as unseasonable grief. Sorrow would of course be better than laughter in its place. A wise man would not go and engage in mirth when friends were in mourning, but would mourn with them. A fool would go on with his mirth while his friend was dying. No conflict here. Though laughter is a healthful exercise and commendable in its place as the Book says.

[NOTE.—Examples are common and might be multiplied where this principle is illustrated. One cold bleak night years ago, a man who had spent his time in dissipation, with dissolute carousing, drinking, gambling companions, lay dying in a tent. He had clung to the evil and despised the good. He had in life and health cursed and abused preachers and Christians, the church and what was good and wise. His companions were what the wise man would call fools. He had a cousin who was a preacher, wise, pure, virtuous and good. In his life he had often cursed this preacher and had frequently been heard to say, he would not hear this preacher preach to save his life. Now that he lay dying, where was his companions, the fools as the Bible would call them? Why they were all in their favorite dens or resorts, engaged in dissipation and revelry "in the house of mirth," neither knowing nor caring what was the condition of their erstwhile companion. All they knew was that he could not be used by them any more. But where was the preacher whom he had abused and reviled? All these things forgotten, he is standing over the dying man, all that bleak, cold night administering to his wants and trying to relieve his sufferings. Death finally closes the scene and kind Christian friends lay him tenderly away to await the resurrection and the judgment, but none of his vile companions appear. There is not even a ripple of disturbance in their mirth. This incident is true, and is only one of many that might be recalled to illustrate the text, "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Eccl. 7:4.]

137. The rod of correction a remedy for foolishness. (Prov. 22:15.)—There is no remedy for foolishness. (Prov. 27:22.)

One of these Scriptures, the first, is speaking of a child. The second of a fool. A vast difference in the two characters, for a child is not necessarily a fool, nor a fool, a child. No conflict.

138. Temptation to be desired. (Jas. 1:2.) — Temptation not to be desired. (Matt. 6:13)

If we can successfully resist temptation it is joy, for it tries and strengthens us. Yet we had best not court it as we might fall. If it is our lot to be tempted, well and good, but we should not court it, lest we fail.

139. Prophecy sure. (2 Pet. 1:19.) — Prophecy not sure. (Jer. 18:7-10. 5:31. 6:13.)

Here again is no conflict at all. The first passage speaks of the certainty of God's word. The second of the uncertainty of human affairs, and that they will be dealt with accordingly. The third is concerning false prophets.

140. Man's life to be a hundred and twenty years (Gen. 6:3.) — Man's life but seventy years. (Ps. 90:10)

This was at far different ages of the world and speaking of different things. The first spoken before the flood no doubt refers to the length of time until the flood. The latter doubtless to the average old age of man. Why don't they again cite the fact that some die in infancy and some live to old age, as a contradiction?

141. Miracles a proof of the divine mission. (Matt. 11:2-5. John 3:2. Ex. 14:31.) — Miracles not a proof of Divine mission. (Ex. 7:10-12. Deut. 18:1-3. Luke 11:19.)

The last Scriptures have no reference to miracles at all, but to magic, enchantment and pretended miracles. It is easy to detect the difference.

142. Moses a very meek man. (Num. 12:3.) — Moses a very cruel man. (Num. 31:15, 17.)

Nothing to indicate Moses was cruel at all. He was only the instrument of justice, to execute the law on these people. Although a very meek man, he was not

too squeamish to order the killing of a mad dog or rattlesnake, or the execution of criminals condemned to die, by the laws of God and man; and he the judge whose duty it is to pronounce the death sentence.

143. Elijah went up to heaven. (2 Kings 2:11.) — None but Christ ever ascended to heaven. (John 3:13.)

Heaven has three divisions as used in the Bible. (1) The atmosphere which surrounds the earth. (2) The endless space which contains all the heavenly bodies. (3) The dwelling place of God. Rev. 21:1. The last called also the "Third heaven," and Paradise. 2 Cor. 12:2. Now Elijah was taken up into the first of these, perhaps the second, but we need not assume that the writer means to say he went to the third. As Moses went up on a mountain died, and was buried, so Elijah was taken up by a whirlwind and disappeared. The prophets did not believe he was gone for good, because they searched for him several days. It was evident he did not go into the third heaven, nor are we intended to so understand from this text. Hence there is no conflict whatever between this Scripture, and Christ's statement, that "no man has ascended into heaven except the Son of Man."

144. All Scripture inspired. (2 Tim. 3:16.) — Some Scripture not inspired. (1 Cor. 7:6. 5:12. 2 Cor. 11:17)

This is the last one and I suppose if they had had a better, they would have used it. If you will turn to 2 Tim. 3:16, and examine it in the King James version, you will find the word is in "All Scripture is given by inspiration of God," italicized, and if it would have so served his purpose this infidel would have called your attention to this and claimed the is to be an interpolation. But as the is served his purpose this time, and enables

him to trump up a seeming contradiction, it is all right. The later "Revised Version," omits the *is* and of course with it the contradiction, if there is any, disappears. But there is no contradiction as it is. For taking the definition of Scripture intended by the apostle in this passage, and the other passages would not be Scriptures. For with this idea before us, that which is not inspired is not Scripture.

CONCLUSION.

Thus have I examined each and every one of the so called contradictions, as set forth by the greatest exponents of modern infidelity, and found them to be not contradictions of the Bible at all, but contradictions in the infidel's head, and his ignorance of Bible teachings, or dishonesty in misrepresenting and garbling it.

Many of these were really too frivolous and insignificant to notice, but we have patiently examined everyone and have shown the exceeding weakness of the infidel position on their own ground, with the strength of the Christian position on the other, which is found to be as invulnerable as the Rock of Ages.

And now suppose every claim made by the infidel as to these passages were true, and these were all genuine contradictions, what would it prove for the infidel? Nothing whatever. Nowhere has God said His word should be free from seeming contradictions. But you will say truth must harmonize with itself. So it does when understood, but we do not understand all truth. And since the Author of nature has left us to search out and reconcile many seeming contradictions, which disappear, or are found to be necessary when understood, the same is found to be true of the Bible when understood.

If God had made all things without any contraries or contradictions, or opposites, what would have become of us. If the human race were all one sex, or if the animals were, we could not procreate. It is by contraries that existence is perpetuated in all the realms of nature. The centripetal and centrifugal forces pulling against each other, hold the heavenly bodies in their positions. The process of vaporization acting contrary to gravity, makes the cloud and gives us rain in its season. We could have no rain, nor as a consequence no life upon the earth, without the contrary actions of heat and cold, alternating on the waters of the globe, so in thousands of ways does the Author of nature show how wholesome the contrary action of the forces of nature are, and they preserve instead of destroying the harmony of the universe, and perpetuate it in physical nature. Why may not the same be true in the moral, the intellectual, the spiritual, the religious realm, since the Author of the one must be the Author of the other? Such is found to be true by the careful student of revelation, who studies the Bible not to cavel with it, but to learn wisdom therefrom. And with him instead of these seeming contradictions being incompatible with the truth of the Scriptures, they only reveal a beauty and harmony in a book that deals with all sides of all questions human and Divine, displaying a wisdom more than human. A wisdom that puts to naught the machinations of the enemies of God and shames the wisdom of the world, which before the blazing splendor of the Book, pales into insignificance. A wisdom which caused the cotemporaries of Christ to exclaim in admiration, "Never man spake like this man!"

The most beautiful musical instrument that ever sent forth a thrilling and entrancing harmony, yea a harp of

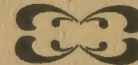
a thousand strings, if its notes are struck at random or by an unskillful or reckless hand, produces a discord that is unpleasant to the senses, even fills with loathing, the trained and skilled ear. While the weird musician can use it to compel "nations to hear entranced." While those discordant, contradictory sounds, when confederated into "one sweet air," produce the wonderful harmony and melody called music, so the Scriptures garbled a part taken here, a part there, may sometimes appear discordant and contradictory, abstract passages appearing foolish, even absurd to the ignorant, yet when taken as a grand harmony, when contemplated as the revelation of the All Wise, to His poor creatures, giving light and knowledge of salvation to all who will accept it, then the harmony and beauty appears and all minor and insignificant quibbles disappear.

But why go on? We could no doubt make it profitable to take up any of the writings of modern infidels and show their contradictions and inconsistencies, indefinitely, for their name is legion, but the game is not worth the ammunition. For as fast as they die, they are forgotten, and their works are never known but by a few, and soon forgotten by these, while the armies of God, of truth and righteousness, guided by the Book of Life, march onward from victory to victory over their forgotten graves.

Their past is strewn with the wreckage of unfulfilled desires and blighted hopes and blasted fortunes, monuments of the folly of resisting the King of the universe, and rebelling against His authority. They are "gone where Oblivion broods and Memory forgets." And in the days when America shall be forgotten as is ancient

Egypt, when Time's all destroying ploughshare shall make New York, Philadelphia and Chicago, as Thebes, Memphis and Ninneveh, then the very names of earth's greatest ones of the present time, will be as unknown to the world, save for their work in the vineyard of the Lord, as the babe who passes away by premature birth. For not one name of those ancient cities are known to the world to day except in connection with the Bible, while Joseph, Moses and other contemporaries of those times whom God chose to honor, have a history as familiar to the children even as nursery tales.

[END OF PART TWO.]



INFIDELITY AGAINST ITSELF.

PART 3.

To matter or to force
The all is not confined,
Beside the law of things
Is set the law of mind.

Faith flies where Reason creeps. Faith, the most important factor in the aid of the acquisition of knowledge, must have its element or sphere in which to operate and be exercised, as well as Reason. The frog desires no better place to live and die than in the dismal and miasmatic swamp, for here is his proper element. But the eagle must soar away in the far free blue heaven, and in the eternal sunshine, to which the creeping things are strangers, he finds the element in which his powers can manifest their glorious possibilities. And, if by reason of accident or too much contact with mere material things, he sustains a broken wing, and is thereby compelled to roost on a log the rest of his days, he would be foolish to insist that for this reason there are no other eagles that can or will ever be able to fly.

While Reason stands timorous and shivering on the shore of what appears to be an impassable gulf, attempting to devise means by which to cross, Faith takes wings and with one sublime sweep is already across. While Reason stands at the foot of the unscalable heights gazing upward with longing eyes, Faith, with eagle wings, lifts herself to the top and sits serene and undisturbed in God's own beautiful sunlight.

Being an argument on the authenticity and Divine origin of the Holy Bible first published as a series in Gospel Missionary and Firm Foundation.

Is the Bible the inspired word of God, and does it teach a perfect code of morals? This is a question that must be answered in the affirmative in order to overthrow infidelity. Although it is easily enough answered, and to my mind conclusively, yet it is not everyone who can answer it. And inasmuch as faith is weak even among professed Christians, and skepticism is rampant everywhere and very arrogant in its claims, we will outline a few arguments used in discussion with infidels, for the instruction of the readers, that we may strengthen a weak faith and confirm those who are feeble, and that these thoughts may take a more permanent form and be preserved and used by any one who may choose to do so.

Infidelity is unfair in its dealings with the Bible. When it wants to accept any part of it, it does so, and when it wants to reject any part it can do so with a great deal of gusto. The only standard of right and wrong, of truth and error that infidelity has is their own minds. There are just as many standards of right with the infidel as there are infidels, each one being his own standard. This may be a little egotistical with them, but it is true. They deny the inspiration of the Bible, but admit it to be full of historic truths.

As a starting point for these investigations we will lay down the proposition as follows: The Bible is the Word of God, containing His revealed will to man, and is a perfect rule and guide for moral conduct. This or a similar proposition is what is usually affirmed by me in discussions with infidels.

If we look at the proposition from the standpoint of nature, without taking into consideration the idea of God, words are the means by which ideas are conveyed. Of course there are other methods of conveying ideas, as

signs, etc., but signs are words in another form. We also gather ideas from observation and association, by studying nature, etc., but these are very vague and indefinite, and the only sure and certain method of arriving at any considerable degree of exactness, in any considerable branch or department of human knowledge, or any considerable volume of truth is through the medium of or on the vehicle of words. And whatever amount of knowledge we may acquire by observation, by reading the signs of the times, or by reading nature as does the scientist, must necessarily be inaccurate, at least in many respects, and we even study these things in words either audibly or inaudibly. It is doubtful if one not possessed of the power of speech in some form or another could study, think and reason at all. For the power of speech is the chief distinguishing feature between man and the beasts, and the only means that we possess of imparting our knowledge to others is through the medium of words.

In addition to this, words are the only means known to us by which we can perpetuate the truth. Kings and conquerors have endeavored to perpetuate their memory with shafts of imperishable marble, with brazen tombs, and with piles of venerable stone, like the catacombs, the pyramids, etc., and doubtless human wisdom suggested that if anything would perpetuate the name and fame of men and events, that these would; but He who said, "Heaven and earth shall pass away, but my word shall not pass away," was far superior to man in wisdom. For to-day it is not even known who built the pyramids or anything about the deeds of those who left their records in, as they thought, imperishable marble, while the simple words of life spoken by the Lord are as fresh and beautiful, as pregnant with meaning and power, as potent with

Spirit, as when they fell from His hallowed lips two thousand years ago. Not only so, but his deeds are imperishably written on the inspired page, to be known and read of all men, how He walked on the waves, rebuked the winds, healed the sick and went about doing good, so that we understand them as a tale of yesterday. So that words being the only means of conveying ideas, are also the only means of perpetuating the truth. God made them so. In the language of the poet who grasps the true philosophy of the situation: "Words are the common property of all men, yet from words those architects of immortality pile up temples that shall outlive pyramids; the leaf of the papyrus shall become a Shinar, stately with towers round which the deluge of ages roars in vain." Men die and pass from the earth forever. The greatest of them leave no vestige of their time and place. The very brass and marble of their monuments, falls beneath the cankering hand of all devouring time. For all flesh is as grass. But the immortal words coined by them remain as bright and fresh as when they were spoken with the mouth. Where is Moses, Job, Peter, Paul? Gone from the earth forever. Nothing remains of them to bless and glorify our race except their words, or the deeds they performed by being made eternal, embalmed in the Word of God.

What deeds of war, what victories of peace,

What truths of God, what noble acts of men,

Would live to bless and glorify our race,

Save through the silent language of the pen?

Then, if there is a God, and that God should desire to communicate His will to man—should wish to reveal to His creatures their beginning, their history, their dependence, their end, their origin and destiny; when and

how created, by whom and where, etc., the cause for the unaccountable problems of nature, life, death, growth, decay, etc., and the best way for them to live in order to secure the greatest happiness here and hereafter—in other words, a rule of moral conduct for them to know, why they were created, the cause of death and suffering, what method would God use for the purpose? If man should discover a new truth in nature, as they frequently claim to do, what method would he use to impart a knowledge of it to the world? Every one knows that though he were the rankest infidel on earth he would use words, the very method that Tom Paine and others disallow to God. For you see this would require faith. We must believe the words or else we do not learn the truth conveyed in and by them. Naturally, then, God would make use of words, the best, in fact, the only method practicable.

But what kind of words? Could He communicate His will to poor, weak, wavering, stammering, finite, mortal man by using the flaming language of the upper skies, the unspeakable words of the heaven of heavens, "Which it is not lawful for man to utter?" Would he not rather reduce the unspeakable characters of the infinite to intelligible human characters? Would He not in communicating his will to man, make use of man's own halting, stammering tongue, which, though weak, halting, stammering and imperfect as it is, is the only thing of the earth, earthy, that is immortal? If you desired to communicate with a Frenchman, you would use the French language; with an Englishman the English. Then, would nature not only suggest this as the only sure method that God could use in communicating with man,

but both reason and revelation teach us that this is the method used by Him.

Paine argues in his *Age of Reason* that nature is a better interpreter of God than revelation. That God is revealed to us in nature better than in the Bible. But how foolish are such claims in the light of facts. Nature is uncertain. If it teaches us anything it teaches us the uncertainty of relying on man's interpretations of its teachings. Paine further claimed that nature needed no interpreter, that the Bible did. And then, as if to contradict his own teaching, like the cow that gave the pail of milk and then kicked it over, he proceeds with much gravity to interpret nature for us. Yet we find our interpretations of nature are unreliable, in fact, misleading so revelation teaches us that the world by wisdom, (science) knew not God. Nature and revelation thus agreeing as to the unreliability of the interpreters of nature.

Men understand nature according to their knowledge of it, their environments, prejudices, etc., and, to a certain extent this is also true of the Bible. If nature were God's best teacher and revealer as is claimed by the Tom Paine school of infidel philosophers, then we would know it, as it seems to me, without the necessity of a Paine to tell us so. And if we did not know it without being told of it in words, then how would we know it any better, if as well, after being told of it, unless words are better means of revealing than is nature? And if they are better, why would God not use them in revealing Himself, as well as Paine uses them in trying to teach us what he conceives to be this truth? If Paine can reveal truth better with words than it is revealed in nature, why could not God do so also? But to illustrate how unreliable is nature and our interpretations of it, and how we differ on

it, I give the following: The unlearned believe the world to be flat, the center of the universe, and that the sun is a little bright something up in the sky that goes round it every day. How it gets around does not seem to appear to them, and it is no part of their business to explain things that they do not know, but just like their learned brethren, the greatest of whom run up against propositions they can not explain, and leave it unexplained, perhaps speculate and hypothecate some about it, leaving it still a mystery. The ancients believed this theory, even their philosophers did so in the time of Columbus, which is now laughed to scorn by the savant. Well, the philosopher teaches with more knowledge and reason, but still very limited, that the earth is a globe, and instead of the sun moving around the earth, the earth is continually turning all parts of its surface to and from the sun, in fact, ever revolving, daily and annually describing a rotary motion. I merely cite this to show that the interpretations of nature from different points of view are as wide apart as the poles. Thousands of others could be cited showing how unreliable are our interpretations of nature. But perhaps the philosopher will say it is ignorance that causes these different interpretations. True, it is, and so all are ignorant, there being only different degrees of ignorance. If there were any who are not ignorant they would be infallible. The only Being to whom we ascribe infallibility is God. He has made His Word an infallible standard, but it has a human side to it. Men are ignorant of its teachings and hence differ on it as they differ on nature because of this ignorance, environment and prejudice.

But to return to words. Words have souls. It is the spirit that the words carry, the spirit-winged word, that

bears the intelligence home to the heart. The corporeal structure is not the man. The body with all its component parts is but a small portion and the grosser portion at that, of the being "so noble in reason, how infinite in faculties, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god—the beauty of the world, the paragon of animals!" We must look beyond this for the man. Beyond the corporeal structure. The dissecting knife finds him not. All that is revealed by it is blood, bone, muscle, filth. It does not find life, intellect, passion, feeling. Life eludes its minutest search. Words, or at the most, thoughts—and thoughts are words in another form, for who can think without thinking in words?—only give us, and that imperfectly the idea of what man is with all his complex organization. Yet we could much more easily find man out with the dissecting knife, as find out God through nature.

Words have souls, for without the spirit the word is nothing. It is not the ink and paper, not the bare and spiritless word that conveys the idea. "It is the Spirit that quickeneth." The grandest volume ever written in a foreign language, the sublimest discourse ever uttered in a language we do not understand would be altogether meaningless to us. It is the soul, the spirit, of the words that conveys to us the meaning, from which we obtain the idea. Words taken separately, abstractly or disconnectedly convey but little meaning, but little intelligence. The grand discourse, in order to be appreciated, must be taken as a whole. As one grain of sand, one drop of water, is insignificant, yet it takes grains of dust to make a world, drops of water to make an ocean. These

things could not have been made otherwise and been of any practical utility.

In studying the Word of God, we should have these matters in view. There may be many things which appear to us insignificant in the Bible, even from our standpoint of view, belittling to God. But taking it as a whole is where we find its wonderful grandeur. As these things give us but a small idea of what the Bible really is, just as a grain of dust would give us but a small idea of what the world is, or the great toe of a man would give us but a small idea of what man really is. This is why these insignificant criticisms of the Bible, which are classed under the head of higher criticism, miss so far in their estimate of the Book.

To estimate the Bible from the standpoint of and in the manner of the "higher critic," would be like attempting to test the real worth of womankind by using the dissecting knife. With the knife we would find nothing that goes to constitute the real woman—her beauty, her power, her purity, the peculiar charm she possesses that makes her so lovely and fascinating that mythology fabled the gods in love with her, and even many Bible scholars believe that in antediluvian times the angels forsook the abode of the blessed for the privilege of consorting with the daughters of men. Yet not one thing would the most critical investigation with the surgeon's knife find about her to support her claims to the charms, the power as a woman, that she actually possesses. We would, however, find many things that would fill us with disgust and loathing. Yet this is the way the so-called critics of the Bible, the advocates of "higher criticism," would test its excellencies.

However, in this lecture we are not going to test its ex-

cellencies in any such way. We may refer to many of the criticisms to show their fallaciousness, but we will take the Bible as a Book, as a complete Book, filled with meaning, pregnant with divine and human truth, quick and powerful, consisting, as it were, of body, soul and spirit, the Book of Life, a thing of beauty, sublimity, unity, harmony, simplicity, fidelity, integrity—the infallible standard of morality and right, the absolute rule of religious and moral conduct, the light of the world, glowing with divine wisdom, the history of all times—of some of the best men that ever lived and also some of the worst; of some of the noblest acts of men and also some of the meanest, some of the best deeds, some of the wickedest; apparently simplicity itself, yet containing fathomless depths of incomprehensibility, revealing to man his origin and destiny, his beginning and end, both the just and unjust. Within whose ample pages sacred with the love and goodness of God, fraught with His loving kindness, is found sufficient spiritual food and to spare for all God's rational creatures beneath the sun, from the simple little child to the most learned and accomplished sage. And such we find the Book of God to be, and more.

Without it life and nature are an unsolved problem. An unrevealed mystery. With it the mystery is revealed, the problem solved. When we endeavor to solve the problem of nature without the aid of revelation we find at every turn unscalable heights and unfathomable depths. Abysses that can not be bridged. Reason becomes weary; yea, even fancy halts, falters, weary in her flight. Reason leans on faith, and faith with unerring vision sees, "In the beginning God." "Faith comes by hearing." Truth infinite—an ocean without a shore—and the Bible the exhaustless fountain of truth.

Purpose of the Bible

We now come to an investigation of the Book itself, and a brief outline of the wonderful things found in connection with it while they entirely escape the critic's knife, strike with wonder and admiration the careful student of its sacred pages.

The careful student finds one sublime purpose, which binds together in absolute unity its entire scope from the first line of Genesis to the close of the Apocalypse. To this one all controlling purpose all others, which are many, are subservient. Like gravity, which acts upon all terrestrial bodies, and is a constant force acting the same when alone or in connection with other forces, its all absorbing purpose, to which all others are subservient, appearing to be to draw all bodies to one common center, the effects of which are that the waters run from the mountains to the ends of the earth, watering the parched ground, turning the wheels of commerce, and carrying on its bosom the commerce of the world. And thousands of other things. So this one great controlling purpose runs all through the Book, and makes it a blessing in thousands of ways. This purpose is to teach the world that Christ, the Messiah, the Son of man, the Nazarene, the Galilean, is the Son of God, the Savior of the world through whom the lost and fallen creatures, fallen on account of disobedience, or sin, may be redeemed and restored in a bright future state to happiness and purity. Of course this sublime thought would entirely escape the critic's knife, especially the unbelieving, but the honest and careful investigator, with faith for his helmet and shield, and childlike simplicity for his guide, a desire to be taught instead of teaching the book, will find it beaming in glowing characters on almost every page of the

sacred volume. He will find that Jesus, the Son of God, the Son of Mary, is emphatically the "Alpha and Omega, the Beginning and the End, the First and the Last."

The law of Moses, the Levitical priesthood, the ritualistic work of the former dispensations, the passover, the tabernacle, the temple, the ark of the covenant, and all types, symbols and ceremonies of the Jewish economy, pointed directly to and were in all respects fulfilled in Christ. In His life, His sufferings, His death and triumphant resurrection.

The prophets, with their thousands of prophetic tongues, from the time of the beginning through hastening or slow-dragging ages, until the harp of prophecy was laid aside by John, the prophet of Patmos, to be resumed no more, "at sundry times and in divers manners" foretold the coming of the Redeemer in such vivid and certain strains that the general expectation of the world, Hebrew and heathen, was universal about the time of his appearance, that some one was to be born in Judea about that time who would obtain the universal empire of the world. That they misread and misinterpreted His character and mission in detail does not signify or alter the proposition. The truth remains the same. The burden of the prophetic song was that He would come. They described His life and character, His birth and its manner, the place of His birth and thousands of other wonderful things that can not be particularly mentioned here, with such minuteness and particularity that no one can be mistaken in their description.

He came as they said He would do. His advent was ushered in by heraldic angels with a song descriptive of His wonderful mission that astonished the listening mortals. Though heavenly choirs rejoiced to sing His

praises, yet His earthly parentage and birth were the humblest possible. He did what the law and the prophets and the Psalms, said He would do, and the eye witnesses of His majesty, of His wonderful deeds, wrote the history of it, which completes the divine record. So the two witnesses, one, the Old Testament looking forward prophetically, and the other, the New Testament looking backward historically, testify of Him. The two volumes overlap each other, are so interwoven that each explains the other. Christ is the Center, the Hero of the story they tell. "This is the Lord's doing and it is marvelous in our eyes."

Unity and Harmony of the Bible.

About two thousand years of the world's history had passed away before the first line of the Bible was written. About two thousand years passed away while it was being written, and about two thousand years have passed away since the last line of it was written, speaking in round numbers. It was written in far different ages by men of almost every station and calling in life from the greatest to the lowest, in far different climes and countries. And yet we find that it is a unit. As we have just shown, all agree in the same grand thought. Not only so but they absolutely agree in details, even minutely. The same God, the God of the Bible, one infinite Creator of the universe, life and all things, possessing all things, the Author of all things, alone in His infinite perfections, the same Christ or Messiah, His Son, the same Holy Spirit, and requiring the same faith and obedience from all men, absolute unity in His worship.

No other books i. e., Korans, Vedas, Zend Avestas—are like this in any of these respects.

In the Bible we find no vacillation, no doubt, no hypo-

thetical reasoning or floundering, wild wrestling and speculating with imaginary theories as we find in the philosophies of men. Not one of its utterances has ever been successfully contradicted. As to worldly philosophies, they are thus sufficiently described by Mr. Campbell: "They begin with a perhaps, proceed with a maybe, and end with a perchance."

But in the Bible and the Bible only, we find absolute certainty of expression. Moses in the wilderness of Midian, or of Sinai, the shepherd judge and leader, prophet, priest and lawgiver of Israel; Job, the philosopher of philosophers in the far off land of Uz; David, the shepherd king of a far future age in fair Jerusalem; Elijah, the wandering though wonderful prophet of Samaria; Daniel, the captive prince of the house of Judah, in far off Babylon; Jesus, the wandering outcast, who had not where to lay His head, of a far future age; Paul, the learned and accomplished lawyer and logician and John, the fisher boy, the prophet of Patmos' lonely isle, all worshipped, taught and prayed to the same God, taught the same system of doctrine, the same certainty as to His almighty power and infinite attributes, never once disagreed with each other, never expressed a doubt or even a weak faith in their God, or the mission He had given them to fulfill. And with the other writers and characters of the Bible, whose manners, and modes of life were as various as the various vicissitudes of the human race itself, wrote that wonderful, harmonious, matchless Volume, the Holy Bible. Could they have done so without divine guidance? Oh, miracle of miracles, mystery of mysteries, paradox of paradoxes! No!

The world furnishes no parallel in either book or characters, but the contrary. Take any example you may.

Modern theology, or uninspired writings on religion, of every age, with every facility of access to each other's works, and with every opportunity to compare their works with each other, as well as with the Bible, is as conflicting and contradictory as the diverse theories are numerous. One teaches a God without body, parts or passions, another the exact contrary; one teaches that certain ones are foreordained and predestined to everlasting punishment, while certain others are just as foreordained and predestined to eternal life. Another teaches the exact contrary. And numerous other contradictory doctrines are taught by uninspired men, all claiming to teach the same Bible, and that they obtain their teachings from the Bible. If uninspired men thus differ, why did not the inspired men differ, too, if they were not directed by an infallible guide?

We find the same conflict in the various systems of earthly philosophy. For matter and force and their various relations to each other and their complex systems and actions, are but little understood. And though some things have been demonstrated mathematically, in the material universe, to the satisfaction of the learned, yet this is an infinitesimal part of the truth, even concerning material things, while in the moral and intellectual, the rational and spiritual world, the human reason is hopelessly at sea. For as Sir Isaac Newton says, we are but children picking up pebbles along the shore of the great ocean of truth that lies out before us in its immensity.

This Book, then written as it was under such diverse circumstances, and at such diverse times and climes, and by such diverse characters, is a complete unity. It purports to be a history of the world from the beginning of time until timely things shall be no more. It emphatic-

ally begins with the beginning and closes with the end. It begins with man's creation in a pure primeval state, shows his fall and its consequences, the history of his wickedness and his goodness, until he is again to be restored to a state of purity, when timely things shall end and immortality shall begin.

Its claims are such as no other ever claimed. "Never man spake like this man," was true of Christ, and never book spake like this Book, is true of the Bible. Imagine any other man saying, as did the Son of man, to all the countless tribes of earth, worn and weary with earthly stains: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "I am the light of the world," etc. Does it make its claims good? Did Jesus make His claims good? He claimed that He was the Son of God, that He as such must die for the sins of the world, that He would be raised from the dead the third day. He taught His disciples that though they were weak and despised, that they should receive power after the Holy Spirit came upon them, and that they should preach repentance and remission of sins in His name among all nations. No one denies that He was crucified. Some do deny that He was raised from the dead, but we have incontrovertable testimony that He was, and all subsequent history of the church, and the preaching of the cross, every act of history for two thousand years, gives testimony to the fact that He rose from the dead. Was the repentance and remission of sins preached in His name to all nations? To ask this question is to answer it, for this is being done in our own country, and in our own time. It began about fifty days after His resurrection should have taken place, it began at the time, at the place and in the manner that the prophecies said

it would, and has continued with increased momentum, until now. True it has long been perverted, has often been buried beneath the rubbish of manisms, creeds, doctrines and notions untrue, human traditions and false theologies, as the prophecies had said it would; but it has overturned kingdoms, subdued empires, destroyed the mighty temples built by other religions, and enthroned itself in the hearts of humanity as nothing else in the world has ever done, and today is increasing in purity, power and fervency, unknown to former ages. It has done just what its Author and Founder said it would do, here are its evidences all around us. As Daniel said, "It shall break in pieces and subdue all kingdoms," so it has. Who can deny it?

And yet the preaching of this gospel began under circumstances the most insignificant and discouraging from a worldly point of view of any movement of consequence the world has ever witnessed. Its enemies were the enthroned rulers of the earth, both in church and state, "the sceptred arm, the mitred head." Heathendom with its myriad arts and arms, its myriad priests and temples. Judaism, with its sacred traditions, its sacred historic associations and its wisdom and power, were its enemies; Its friends and supporters, a few despised and insignificant men forbidden to use the sword or to offer any physical resistance, circumscribed to one mode of warfare only—teaching. To preach Christ and Him crucified! What an unequal contest? Yet two centuries have not rolled away until the foolishness of preaching has accomplished the work. The existing order of things has been destroyed and the kingdom of Christ has spread to the ends of the earth. About this time the apostasy began to usurp the power and authority of the church and to

subvert the pure and holy principles of the gospel of peace, replacing the church clothed in the beauty of holiness, with an unnatural oligarchy, and this is responsible for all the spurious religions of Christendom, of this and other ages, filling it with warring sects, and destroying its primitive purity and simplicity. But this does not weaken, but only strengthens the argument, as these things were foretold in unmistakable terms by the inspired writers, and are to day found on the pages of the Bible, of which we cannot now speak particularly. Suffice it to say that the mission of Christ has been truly accomplished; that His religion has done and is doing what He said it would do. The captive world is being set at liberty, and the gospel of peace and love is being preached to the poor. That though when He expired on Golgotha, the world, and even His disciples, supposed it was the end of the matter. It turned out to be in reality, only the beginning. "Oh ye of little faith."

History and Geography of the Bible.

The Bible takes many positions. It makes many propositions and assertions—historical, geographical and scientific, as well as moral and religious. Thousands of its statements are known, and admitted to be true. Thousands can be demonstrated. Thousands more are fully corroborated by science, history and geography. But many of its statements cannot be verified or corroborated by extraneous history, because it goes away behind all human history. But it has never been caught in one untruth. As far as any other reliable authority goes, it always corroborates, and never contradicts. History runs parallel with it as far as history runs, but as we travel back into the remote past, the track of history becomes dimmer and dimmer, until it is entirely lost in remote

antiquity. But the Bible goes on further back until even tradition itself expires, and all traces of history or tradition are lost, and yet we have not nearly reached the time fixed by the Bible as the Beginning. Is it not remarkable? And is it not a universal rule that a witness corroborated in all material statements, known to us to be true, should be believed in those that we do not know, if their statements are uncontradicted?

For history of the ancient patriarchs, of the times of Abraham and Melchizedek, and even of Moses and ancient Egypt, while Israel sojourned among them, for the times and customs of Job, we must rely almost entirely on the Bible for anything authentic. True, when we come to Moses and the Egypt of his day, we have much to corroborate the scripture account, though very indefinite. The history is also very vague with regard to the ancient nations, as the Philistines, the Assyrians, the Ammonites, the Egyptians, the Amalekites and other nations mentioned in the divine record, but when we come to Babylon, Ninevah, Persia, Greece, Rome, etc., history begins, and instead of contradicting anything in the biblical record, corroborates and helps it out.

Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, where Daniel prophesied and was the captive prince of Judah, in the house of Nebuchadnezzar; where the three Hebrew children were cast into the burning, fiery furnace and were delivered thence through the intervention of the God of Abraham, Isaac and Jacob, to whom Daniel prayed morning and evening with his face turned toward Jerusalem, certainly existed and flourished according to the divine record. While it is true the beginning of Babylon is so far away in the remote past that no history gives its origin except the Bi-

ble, which tells us how they journeyed out after the flood until they found a plain in the land of Shinar on the river Euphrates, where they decided to build a city and a tower. This they were doing when their language was confounded and they were scattered over the earth. This was the beginning of Babylon, and along down the ages, history begins and finds her in her glory, seated upon the throne of the empire of the world, the first of the universal kingdoms, consequently the head of gold of the image of Nebuchadnezzar. This no one will deny. Following in the footsteps of Babylon came Persia, Greece and Rome, who also leave their history of blood and conquest, and have done what the prophets of God said they would do, and have fallen and been buried in the dust of ages as the prophets said they would be. And Rome, the destroyer of nations and ruler of the world, with her great men, artists, poets, orators, conquerors and her numerous crimes against God and man, at the zenith of whose power our Lord was crucified, has left her name upon the imperishable pages of history and in her weakness is with us today, an undeniable monument of scripture truth.

What are your wrongs and sufferings? Come and see

The cypress, hear the owl and plod your way
O'er steps of broken thrones and temples ye,

Whose agonies are evils of a day;

A world is at our feet as fragile as our clay.

The Scipio's tomb contains no ashes now;

The very sepulchers lie tenantless

Of their heroic dwellers, dost thou flow,

Oh, Tiber, through a marbled wilderness?

Rise with thy yellow waves and mantle her distress!

Such is the present history of the mother of dead empires as written by the great poet Byron. And fair Jerusalem, "Thou that killest the prophets and stonest them that are sent unto thee," who spilled the blood of the just ones, and crucified the Lord of glory, whose history dates far back into the remote past, even to the times of Melchizedek, and became the capital of the Jewish nation in the days of King David, was so favored and chosen of God and made sacred, that it is known as the holy city, the seat of Solomon's beautiful temple. To doubt that David and Solomon reigned in Jerusalem long before Homer sung the praises of Achilles, or Plato taught the immortality of the soul, were like doubting that Columbus discovered America. For there can be little doubt that Moses and Solomon were the instructors in wisdom of Socrates and Plato. But who can deny that which is written in blood and fire, and interwoven with all literature, sacred and secular. But Jerusalem, once such a glorious city, knew not the time of her visitation, knew not the prophets of God, or the Christ that were sent unto her, and so the curse of God is resting upon her. Her destruction, foretold by Moses, the prophets and Christ, came upon her at the appointed time. Her beautiful shrines, her costly temples, once sacred to the worship of Jehovah, were razed to the ground and entirely destroyed, her children scattered over the earth to wander among the nations of the Gentiles, from passing age to age. The mighty temple built by Solomon and rebuilt by Nehemiah, as a habitation for the God of Abraham, buried in the tomb of ages, "not one stone left upon another that is not thrown down," holds no more the ark of the covenant within its sacred walls where the nations assembled to worship the great and dreadful God. And now the

true worshipper worships wherever he may be, "in spirit and in truth." The wonderful history of this wonderful city and land, furnishes a story stranger than fiction; but the holy city and holy land is now left only as a sepulcher of past greatness and glory, a tale that is told. The curse of the God of the prophets has been fulfilled and rests upon the forsaken land. Where the songs of the children of Zion sounded so sweetly over the mountain of the house of the Lord, the tall minarets hear the muezzin's call to prayer; where the reapers of Boaz sang as they labored followed by the lovely Ruth, the mournful jackal's cry is heard. Where David conquered in war and reigned in peace, and the wise Solomon sung his loves and sighed his wooings to the dark-eyed daughters of Jerusalem, the abomination of desolation has stood up where it ought not, and the religion of the false prophet has erased all traces of the footsteps of the Nazarene.

God does not write His eternal truths in the acts of men to be obliterated by the cankering hand of time, the all destroyer, for "All flesh is as grass, and all the glory of man is as the flower of the grass, which to day is, and tomorrow is cast into the oven;" neither does He write them in rocks and hills, in costly buildings, however permanent. These things are too mutable. They are corruptible. He reveals them in His word, which endures forever, and demands that we, through faith, receive and profit by them.

Notwithstanding, the history of those centuries, is effaced, yet nature is unchanged in all save the slight abrasions, caused by the puny hands of man, and so geography still recites the wonderful story, and in tones that cannot fail, or change, proclaims how wonderful are the truths of inspiration. Yes, there is the Red Sea, through

which Moses, the man of God, led victorious Israel, from whence they emerged with the wonderful song of salvation on their lips, while their enemies were sinking beneath the crimson waves, under the wrath of an avenging God, still rolls its turbid waves, unchanged, beneath the same sky, as when they sang that wonderful anthem. And Sinai, and Horeb, where the voice of God shook the earth, where the law was given amid the burning and smoking, still stand in simple and unadorned grandeur, as when the shepherd of Midian was commanded to put off his shoes from his feet, in the presence of the bush that burned without consuming. And the Wilderness, where the children of Israel took up their journeyings, where so many wonderful works were done during the forty years wanderings, when they were fed with manna, is unchanged. And Nebo, the piled monument, not reared with hands, over the grave of the mighty man of God who sleeps there in his unknown grave, whose burial was attended by the celestials, whose pallbearers were cherubim and seraphim, now sleeps with Pisgah, for his monument and Moab for his grave. But is he dead? Lives he not forever in immortality? And Jordan, the sacred river of the chosen people, through which they passed as by dry ground, following the ark of God before whom the nations were to fall; Jordan, where John baptized, where Jesus came from Gallilee and was baptized, still rolls its turbid waters into the Dead Sea. Travelers still go "up to Jerusalem" and "down to Jericho." And there, too, still is the lake of Gallilee, where Peter, James and John were fishers, and upon whose stormy waves the sandals of the Son of man passed, while he reproved the winds and rebuked the waves saying, "Peace, be still," while wondering disciples with fear and trembling beheld a

great calm. It is still there unchanged. Time writes no wrinkles on its azure brow; though

The sands have been washed in the footprints

Of the Stranger on Gallilee's shore,

And the voice that subdued the rough billows

Will be heard in Judea no more.

The sacred springs and fountains, the hills and rocks, "Zion's hill and Siloa's brook that flowed, fast by the oracle of God," are still to be found, until we are told by travelers that the Bible is the best guide book in Bible lands. But who has ever disputed it? The very rocks and hills, rivers and lakes where "God at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," are still standing, mute, though unimpeachable witnesses of the wonderful truths of the word of God.

Harmony with Nature, Etc.

The harmony of the Bible with nature, with the conditions in which man finds himself, with life, death, the curse and the aspirations of the race, is another argument in favor of its divine origin. "Here we have no continuing city, but we seek one to come," is inherent in the nature of man. We realize that we are fallen creatures, but this does not lessen, but only increases our desire for immortality. That longing which nothing we see, feel or realize satisfies, it only satiates or surfeits. We long for a life of untrammelled felicity that will never have an end. Yet we know that it is not here for us. Here our efforts are hampered, and even when our object is achieved, instead of satisfying, it only satiates or surfeits. We long for wealth; but when we attain it, in-

stead of satisfying us, it only increases our cravings for more; and the same may be said of power. We seek for fame and worldly honor and glory in hope; that when we have attained it, we will, through it, secure that rest and happiness for which the soul ever craves; but when we have attained these things, we find them to be an unsatisfying mockery. The beast having satisfied the desires and cravings of nature lies down in contentment as if satisfied and desiring nothing higher. Not so man. Fill him with all the good things of earth; crown him with all that glory can attain; let every desire of the flesh and of the mind be satisfied; let him hear every trump of fame and drink every cup of joy, says the poet, and then he will die of thirst, because there is no more to drink. When he has gained the whole world he is no better, perhaps not as well satisfied as when he had only the necessities of life. Then he turns and asks if there is not a hereafter, "where the wicked cease from troubling and the weary are at rest," where the woes of the flesh may be cast away and the desires of the spirit be satisfied, where they that hunger and thirst after righteousness shall be filled. The Bible answers there is. Man can not conceive a beauty, a glory, a happiness—he cannot realize a longing for nobler and higher things, that the Bible does not promise shall be filled. No poet's or prophet's dream, or painter's ideal, no artist's or orator's dream, that richest fancy ever wove, but falls infinitely short of the promised existence, the realization of faith, the fruition of hope, beyond this sorrow, this suffering, this weeping, where friends have parted, broken hearted,

to meet no more this side of the judgment seat of Christ;

Beyond death's gloomy portal,
Far in that land where sorrows do not come,
Where love becomes immortal.

As man in his reasoning moments knows that there is nothing to satisfy his efforts in this state of existence, so the Bible promises him nothing here. It teaches him all the way that by his culpableness and unrighteousness he has forfeited this state of existence; that he has fallen from his first pure and primitive state, and to ever be happy he must seek it in the future through redemption. It tells him how he may be redeemed from sin and death which are the causes of his unhappiness, and points out to him the road to immortality. It urges him to lay hold of it. It tells the broken hearted world where it can find balm for its weariness. Like a beam of light from the eternal world, to light up the ladder that leads by easy stages to its glorious precincts, uncovering all the pitfalls that beset his feeble feet, and pointing out all the dangers in the way, it asks, it calls him to reject all the unreal allurements of this unfriendly world—to reject his own feeble strength in which there can be no reliance, and with the faith and trust of a little child lean for strength, succor and refuge on the Everlasting Arm—to fly for refuge, to lay hold upon the hope that is set before us.

The Covenant With David.

The promise of God in the covenant with David, furnishes a fine example of how accurately the promises and predictions of God, in the Bible are always fulfilled. God made a covenant with David in which He promised him that his throne should be established forever. He never

made any such promise to Saul. After the death of Solomon, the son of David, as God had said on account of the disobedience of Solomon, the part of the kingdom of Israel, except Judah, seceded from the seed of David and established another kingdom with Samaria as its capital. And even in the time of Christ we find the Jews and Samaritans had not forgotten their ancient prejudices, and when the Savior of the world was talking with the woman of Samaria at the well she states that the Jews have no dealings with the Samaritans. But God promised that the seed of David should always possess the kingdom of Judah. Not many centuries afterward, though the kingdom of Judah seems to have been destroyed, the children of Judah led into captivity or scattered over the earth. The house of David still remained and from its pure lineage, in confirmation of the oath which God swore to David, came the Lion of the tribe of Judah, the root of David, Christ, who established the spiritual kingdom, that in its strength and power is with us unto this day: hence, the kingdom of David is established, as is fully explained by the apostles of Christ. As Peter, speaking of David, says: "Therefore, being a prophet and knowing that God had sworn with an oath, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne, He seeing this before, spake of the resurrection of Christ that His soul was not left in hell, neither did His flesh see corruption," Acts 2:30, 31. That David was not speaking of himself, but of Christ, for David was dead and buried, and not raised from the dead, and that Christ was raised, and would reign forever on the throne of David according to the covenant of God.

In order that there might be no guess work as to

whether Christ was of the seed of David, the lineage of David was kept with greater zeal and accuracy, than landed proprietors of the present, keep the proofs of their descent, from generation to generation, that titles may be kept perfect.

Every living man and woman has two genealogies. So there is no inconsistency in the fact that the Bible attributes two to Christ, and it does seem that people of ordinary intelligence could see it. If every one could trace their genealogies through the father and mother, back for a thousand years, it would no doubt be the rule, that one would be many generations longer than the other. People marry at such different ages, it being a common thing for them to marry when one is twice as old as the other, or more.

The fact that Jesus came of the royal line of David and at the proper time and place, even born in David's birthplace, though far from the home of His parents, just before the destruction of the holy city, and the scattering and confusing of the seed royal, and that His lineage can be accurately traced, through at least two lines, back to the creation, and that we find directly in His ancestral line, Abraham and David, and all other remarkable personages, whom God had promised should be His ancestors; that He has established the throne of His father, David, in strength and power, at least unto this present time; that it is established on the eternal principles of right, which all great minds acknowledge, must gain rather than lose with time, is appreciated to the extent that people love the right and hate the wrong, is loved by the good and hated by the evil, are arguments that are unassailable as to the genuineness of the claims of

Jesus that He is the Son of God and the Savior of the world.

The Jews

The children of Abraham, Isaac and Jacob, and the accuracy with which the prophecies concerning them have been fulfilled, spoken "at sundry times and in divers manners," by thousands of prophetic tongues, is another example which strikes us with wonder. The promise that God made to the fathers, that they should possess the land of Canaan, which they did for many centuries, driving out their enemies before them; that on account of their disobedience, they would be scattered among the nations of the earth, would be hated and persecuted but not destroyed; that they would lose their God-given possessions, and wander over the earth as strangers, but never lose their identity, have been exactly fulfilled and are being fulfilled today. That they should become a hiss and a byword and a reproach, that they should dwell alone and should not be reckoned among the nations, this, with many other prophecies too numerous to mention, have been very accurately fulfilled. For who can tell the time that they ever did or ever will mix their blood, with the other nations of the earth? They are a distinct people, of peculiar disposition, not like other people, and are made so by the peculiarity of their religion, and their law, which is thousands of years old, and has in all that time undergone no change. They have never had a government or home of their own, since they lost their beloved Judea and Jerusalem, yet scattered as they are, in all the nations of the earth, they have preserved their identity, and are as distinct a people today as they were when they marched in triumph from the land of Goshen, out of the bondage of Egypt. At the destruction

of Jerusalem, when the world was looking on in wonder, and predicting their entire destruction, when not one stone was left upon another of their temple and city, but absolute destruction was decreed to all the descendants of Jacob by the Roman emperor, about A. D. 70, human insight would have said that the predictions of the prophets would fail, but not so. A remnant remains, and at the present time there is no likelihood that the consecrated blood of Israel will ever be obliterated from the earth. In fact, no other nation of antiquity has preserved its blood and its traditions with such purity, and none have preserved any semblance of their individuality and identity that have been scattered among the nations.

The monuments or memorials kept by them to commemorate the great events in their national history, apart from the inspiration of the Bible, should be regarded by any reasonable mind as entitled to the same historic credit, as the commemorative monuments of any other nation. Who would question the fact that on the fourth day of July, 1776, the continental congress met at Philadelphia and adopted the Declaration of Independence? Who would dare to say that this is not the reason why the American people celebrate every fourth of July with so much rejoicing? Yet none are alive today who lived in that time, much less are there any living who witnessed that wonderful event, and the memorial days in the history of Israel, such as the Passover, the Sabbath, are as well authenticated commemorations of events which transpired in their national history as the other. They were taught by the God of Moses and Joshua, to keep these things forever, and when they should be asked in time to come, by their children and grand children, what they meant by doing these things, they were to answer

that it was in memory of the wonderful things the Lord had done among them.

The Jew we have always with us. The wandering Jew is not altogether a fiction, but a reality; for wherever we go we find him. In all the ends of the earth he is there and always a wanderer. In frozen "Greenland's icy mountains, on Africa's burning sands," in the islands of the sea, or in the ships that go upon the sea, in the crowded marts of the world or where the Amazon rolls, we find the Jew. Yet he is the most prosperous of the people of the earth. We do not find them poor and outcast. In our almshouses, penitentiaries, jails, brothels, etc., we find few, if any, of the sons and daughters of Israel, but they seem to follow in the footsteps of their virtuous progenitors, and no battlefield consecrated by the blood of heroes shed for right and liberty, but is watered by some of the consecrated blood of Abraham that flows in the veins of his children of the present time. And it seems that could Abraham appear now he would not be ashamed of the record made by them, especially along these lines. The prophet said that he should remain, and he is here, and when the final roll is called he will be here. Although he has rejected the Christ and for so doing God has rejected him, but he will be with us always, and will no doubt ere long see the error of his way, turn from his unbelief and accept the Messiah, and then will his redemption appear. If we could dig the grave of the last Jew, when we had laid him in it and the dust of the valley had covered him from our sight, we could say that for once a prophet of God was mistaken. But such will never be. God did not deceive the prophets.

But to sum up for the present and close this part of the

argument. We find that as the apostle says, that God did at sundry times and in divers manners, in times past, speak unto the fathers by the prophets, and in these last days speaks to us by His Son, or else we have more wonderful miracles to account for than the actual miracles themselves. For not only the few scattering suggestions we have made prove it, but volumes of others might be written, until as "I suppose even the world itself could not contain the books that should be written," for the subject is inexhaustible.

The Bible.

Though men have perverted the teachings of the Bible, they dared not pervert the text. Though they have taken it from the people and substituted in its stead their own spurious theories and false interpretations, yet they dared not destroy it. It has denounced the wickedness of man, and called him to repentance, and threatened him with the direst condemnation for his wickedness and disobedience in all ages of the world, in the very strongest terms, yet they reverence it.

It is said that, were the New Testament entirely destroyed, it could be reproduced entire from the Christian writers of the early centuries. I am sure that were every vestige of it obliterated from the earth, it could be reproduced, over and over again, from the memory of the present generation. Before the Old Testament can be destroyed we must stand by the grave of the last Jew, for Moses and the prophets will be found wherever the children of Abraham wander.

Though its enemies have been legion—infidel, religious, political—the past is strewn with the wreckage of all their efforts against it; lost and blighted hopes, unread lore, blasted lives and forgotten graves, while it goes

marching on in triumph, followed by the true and faithful armies. Where are the enemies of the word of God, who in the past, while breathing God's pure air for a few days, made war upon Him and His truth? Buried in forgotten graves. The infidels of the past ages become the witnesses for the truths of inspiration for the present. The only reason that any of their works are known and regarded of any value today, is in the use made of them by believers to substantiate the claims of the truth of the Bible. The modern infidel would willingly let all the works of the ancient and medieval infidels die, so easily does the God of the universe confuse and overthrow the flimsy schemes of His enemies.

Ye iconoclastic destroyers of hoary things, before you can destroy the blessed Book of God, your work will come to naught, and you be sleeping in an unknown grave. Its power over the human race is complete. Jesus said it should endure—should not pass away.

Destroy our temples that by the million rear their benign heads in the air of God's own pure heaven, in which His poor fallen creatures meet to worship Him, take memory from the earth and in its stead establish black oblivion, kill every Jew and Christian, and still you have not commenced to destroy the Book of books. It is the seed of the kingdom, and though every one of the myriad plants, that that wonderful seed has produced were destroyed, the same seed will produce more and more! Blind, indeed, must he be, who does not see that the providential care and oversight of the divine Author has had a finger in its preservation, and the hedging around it so many strong safeguards that it were impossible for its enemies to even anticipate its destruction,

and what wonder that His kindness is thus manifest as it is the only beam of immortal light, that shines into this low ground of sin and sorrow, to point out the way to the bright hereafter, to His poor, fallen and erring creatures! That He has and will preserve it, though all hell's embattled hosts make unrelenting war, is certain.

Blessed Book! Glorious consummation of the wisdom of the ages! That points the broken hearted world, where the voice of weeping Rachel is ever heard and refuses to be comforted, to the bright forever. That binds with faith's unwavering cable, the bleeding soul, across the fathomless abyss of death to the unshaken star of hope—hope that as an anchor to the soul, enters to that within the veil, where the forerunner is for us entered, even Jesus. Which paints the golden light of immortality upon the black and voiceless tomb.

Faith

It is the disposition of the infidel to deride faith, and to point the finger of derision at what they call the childish credulity of those who believe in the Bible and Christianity, and measuring faith by their standard, and rejecting everything as unproved, as they do, unless it be supported by that high degree of proof called demonstration, would leave us with but little, that we could call knowledge. For as Simon Greenleaf, the great authority on evidence says: "None but mathematical truths are susceptible of that high degree of proof, called demonstration. Matters of fact are proved by moral evidence only." "The word evidence in its legal acceptation, includes all the means by which any matter of fact, the subject of which is submitted to investigation, is established or disproved." We say that figures

don't lie. It is figures that give us demonstration. To prove that there are a certain number of yards in a piece of cloth, we measure it, and thus demonstrate it. This is not moral evidence. But if the one who measures the cloth bears testimony, as to how much there is of it, this is moral evidence. All facts of history, all narrations of circumstances, that we believe and are not eye witnesses to, depend on moral evidence; in fact are moral evidence. Faith is the belief of moral evidence. There are three avenues through which we arrive at correct information or knowledge. Testimony, experience and reason. Our experience is very limited, and our reason unreliable, is correct only so far as our general knowledge of things is correct. Faith, being the belief of testimony, shows its importance.

What would we know about the past, except through faith in testimony? Nothing, absolutely. What would we know about the present, except what comes within our own limited vision? Absolutely nothing. I have heard ignorant infidels dogmatically assert, after deriding faith, that science has demonstrated certain facts, which, to have saved their lives, they could not have told whether it was ninety or ninety million miles to the sun. They believed, because certain so-called scientists said so, that certain things had been demonstrated by science, and accepted what they said about it without any proof, and with a fanaticism worthy of the wildest devotee of superstition. Rejecting the testimony of the ages, making light of the divine record as given through Moses and other men of God, they accept the "ipse dixit" of modern so called scientists as if they were infallible demi-gods, without either testimony, experience or reason, for no other reason as it would seem except from a rebellious,

perverse and reprobate desire to disbelieve the Bible.

Faith comes by hearing. We hear the testimony and if it is credible we believe it, hence faith. All we know about God, about history, geography, and practically all we know about science itself is through our faith in scientific writers and investigators. We have not investigated ourselves. We must rely on others for knowledge, and this is necessarily faith.

Science.

But there is a class of science—"science falsely so called"—upon which the infidel places great reliance, which has neither testimony, experience or reason for its support, commonly known as evolution or Darwinism. This theory supposes that about fifty million years ago, when everything that now exists was in a state of chaos; that matter and force was all mixed in one unintelligible, unintelligent, irrational mass called, I believe, a nebular cloud. It is supposed that there was no intelligence there, no life, but that the forces which make life and intelligence were there in a latent though potential state. That by the law of change this mass of inanimate matter and force gradually changed into order and system, and that finally life and intelligence came about. That this change was so gradual that it was even not conceivable by any sense that man possesses. And an Irishman might ask, how could we have any idea of this change if we cannot perceive it with any of our senses. Now, as all that was so long ago, there is no one living, or that has lived in historic ages that can have any faith in this theory from his experience, as he was not there to experience it, and all the experience that he possesses is to the contrary. He cannot say that he can have any faith in the theory, as there is no moral evidence to support

and there can be no faith without moral evidence. Neither can it be said that reason teaches it, for reason teaches to the contrary—that out of nothing, nothing cometh. So without either experience, faith or reason to support the theory we can not call it anything but the wildest kind of imagination.

But let us suppose a case. Suppose that from process to process this evolution progressed, from inanimate matter and insensate force; without any intelligent guide, but all governed by chance; by a law (which is entirely imaginary again) of natural selection and survival of the fittest. At last, by accident I suppose, spontaneous generation is brought about. Life in its lowest forms, is the result. Life, neither male nor female, and perhaps a kind of vegetable of a very low organization. The process, however, goes on, for it has unlimited time in which to act. One advantage that the infidel has, is that he can take all the time he wants, and then have plenty to spare. A little higher and we get some of the lowest forms of animal life, and here comes a new force into existence—intelligence and feeling, though of a very low order. The process, however, goes on and on, higher and higher, until we have two sexes—male and female—or perhaps we had them from the first; for this seems to be a universal rule of nature—two sexes, both in the animal and in the vegetable world. When one species changes into another though, there is this difficulty, that both the male and female must evolve at the same time and in the same country, or the work of ages would soon be lost by their death without reproduction. Finally this process brings us to where we are now, in historic times. And we have man with his noble reason and infinite faculties, evolved from an inanimate clod by irra-

tional force. This is a wonderful theory no doubt, to you, my Christian friend and brother. Not so wonderful or unreasonable to the infidel; no, not half so much so as the story of the woman created from the rib, or the miraculous conception. It is no trouble for them without evidence, experience or reason to believe in spontaneous generation, without intelligent guidance; but with all the testimony that incredulity itself could ask, they can not believe in the miraculous conception. Miracle of miracles! Mystery of mysteries! Paradox of paradoxes!

The mystery of life, its production and perpetuation at the present, is as unsolvable as to the how and wherefore, as is its origin in the beginning. Take the man, with his powers of mind and body, with his intellect, the only force that acts with spontaneity, of the present day. Where did he come from and how? You will say that he was born into the world and grew to manhood. But of that mysterious process by which his life was produced and brought into existence, how cubit by cubit was added to his stature; strength to his strength, and bit by bit of knowledge and wisdom to his mind; we know no more than we would know how he was originated in the beginning, or how he will be brought again from the dead. We know he does grow. Experience teaches us that, and that is all we know.

But let us leave the rational and intelligent and see what we know even about the vegetable. Ye wise ones, who in the multitudinousness of your wisdom, have searched out infinity; have found out God, or rather that there is no God; have pried open the upper and nether worlds; have searched the outer and inner life and found out by such investigation that God, and the idea of God, and the creation, are myths, and in reality that there is

no rational and intelligent governor in the universe, and that they are fools who think so; cease your feeble attempts to pry into infinity long enough to answer me a few simple, yet inscrutable questions. How is it ye demi-gods, who have found that the Bible account of the origin of man is false, and that man with his noble reason and infinite faculties—love, hope, revenge, fear—is the offspring of chance and chaos; sprang from an inanimate clod, nurtured by chance and blind force? How is it that the tender acorn's shell holds in its feeble grasp the mighty mountain oak? How is it that a kind and beneficent nature nurtures the feeble life in the tender acorn, through the various processes of bud, sprig, tender plant, until with the weight of years resting upon its stalwart frame and form, in matchless strength and graceful beauty, it is able to withstand the fierce and wrathful tempests of the centuries, and laugh at the feeble tricks of warring elements; its fiber woven into the mighty ships that go to sea, and composing the structures fit for the habitation of man, to protect him from the ravages of the elements?

Which was first, the tree or the acorn? If the acorn was first, then there was an acorn that never came from a tree. And if the tree was first, then there was a tree that did not grow from an acorn. Explain these things and you will have no difficulty to know how man was made full grown from clay and woman from his rib. For you could as easily make a woman from a rib, as a tree from an acorn, and could as easily do either as to overthrow the simple, trusting faith of humanity based on the wisdom of the centuries. Human experience has seen the one, but not the other, is all the difference. Furthermore, he who could create life in the beginning,

could certainly reproduce it from the dead, if he chose. Then "Why should it be thought a thing incredible with you that God should raise the dead?"

Science changes every decade, yea every year, to meet the exigencies that arise by reason of new inventions and discoveries. It has always been changing. The philosophers of the present laugh at the ignorance of those of past ages. The old philosophers believed the world was flat and the center of the universe. Even the wise men in the time of Columbus believed this and laughed him to scorn because he taught that the earth was a globe and that he could sail around it. But Columbus demonstrated the correctness of his theory, and so the code or system of science had to be revised to conform to what the later discoveries found to be the facts of nature. So it is, the changes run from passing age to age, while the Book of books still stands by its original statements, the same yesterday, today and forever, without variableness or shadow of turning.

I have no war to make on true science, and all that it may have learned about nature for the benefit of mankind. It has never discovered anything that conflicts with the Bible, but all is in harmony with the sacred record. The greatest discoveries have all been made by firm believers in the Christian religion, such as Copernicus, Columbus and Sir Isaac Newton. In fact all these discoveries were made possible by the enlightenment and freedom which the principles of the gospel of Christ inculcated in the human race. None of them were made outside of Bible lands. It is science falsely so called that is at war with the truth, and the attempts of the godless sons of atheism to destroy the irrefutable truths of inspiration, the gratuitous and unprovoked attack

which they make upon the Bible, in their attempt to destroy the faith and hope that has upheld the broken hearted world, and pointed the bleeding soul to the brightness, which hope sees across the fathomless abyss of death; there where the soul is anchored within the veil, where the forerunner is for us entered, even Jesus.

It is this that we make war against, this so called science, which is mere speculation, hypothecated supposition, which has neither experience, testimony or reason to support it. To this belongs much of geology and nearly all of evolution, which the demi-gods—or at least self assumed superior beings—who call themselves scientists; who look down with scorn on all inferior beings who worship the God of the Bible and of the universe and give glory to Him who made heaven and earth; a God of wisdom, power and goodness, yes with lofty scorn and contumely, while they with an eastern devotion, with a fanaticism worthy of the most bigoted of sectarians, or idol worshippers, bow at the shrine of science, and worship the blind, insensate, fetich matter and force, making it all powerful, eternal, in all things a god except sense and intelligence; making a creator of creation. On these we make war and find little difficulty in putting them to flight. For as the stripling David with his simple, trusting faith in the God of battles, could easily overcome the mighty Goliath, so he who arms himself for this warfare with the simple weapon God has provided and goes forth in humility with faith and courage, finds the victory over the hosts of infidelity an easy task. "One of you shall chase a thousand and two shall put ten thousand to flight," is still true.

Law.

Law is defined to be a rule of conduct, or of action, prescribed by a superior power. It is prescribed by a superior power for the government of an inferior, and the inferior is bound to obey, or suffer the consequences of disobedience. In order to compel the observance of laws, a punishment is prescribed and enforced for violation. Punishment comes as a result, a consequence of violation, for fearful would be the condition of things if laws were not enforced. A broken law is a fearful thing attended with awful consequences. Without law we would have chaos and anarchy supreme. And law, disregarded or broken, is no better. For God does everything by law. Every motion and counter motion of every particle of matter—from the smallest dust that floats upon the wind to the greatest orb that rolls in space—is ruled and governed, caused and effected by laws that are immutable. These are called the laws of nature, and prescribe metes and bounds to nature in all things animate and inanimate; say to the proud waves of the sea: "Thus far shalt thou go and no farther, and here shall thy proud waves, be stayed," etc., and woe be unto them who violate it, whether animate or inanimate. But there is the moral law prescribed for the rule of conduct of rational beings, to govern them in their conduct as such, and as a branch of it is the divine or revealed law, found in the Bible, the principal punishments for the violation of which is promised hereafter. To no law belongs the attribute of forgiveness in any considerable extent, except to the divine law. Nature's law knows no forgiveness. It punishes without partiality. And when it is violated it punishes whoever happens to come within its immediate grasp without waiting to inquire whether they be

guilty or innocent. For example, a wicked wretch may place obstructions on a railroad track and wreck a passing train, destroying the lives of fifty persons, while he himself escapes without injury, and is never punished for his misdeed. He has violated the laws of nature and the innocent have suffered the consequences. He has also violated the laws of the country, but cannot be punished because he cannot be apprehended. But he has violated the laws of God, and somewhere, sometime, justice will overtake him. Without law we would have no assurance that the sun would rise tomorrow morning. Without law all would be chaos.

Earth would unbalanced from her orbit fly,

Planets and suns run lawless through the sky.

Law presupposes a law-giver, governor, government, or some power to execute or enforce the law that is given, for without this it would not be a law, but a nullity. All punishments threatened or executed are as a result of the laws of some superior power. Infidelity argues the non-existence of the God of the Bible because he inflicts punishment. Yet we never find that he inflicts punishment except to enforce law. It is a gratuitous assumption to make the assertion that God would be necessarily merciful and not cruel. As infidels sometimes assert that above and over all, "to which even gods must yield, is the sword of eternal justice." This we deny. If God is omnipotent and all-wise, could he not be unjust if it was His will, and there would be none to prevent it? In fact, if it were His wish, He could punish the whole race of man eternally and not save any of them. Who could prevent it? But you will say it is contrary to reason for Him to do so. Suppose we grant that it is. Reason is not infallible, and God is able to act contrary to reason. May

He not be an unreasonable God? Your logic proves nothing. If because the God of the Bible has, according to His word, meted out and will mete out condign punishment to the wicked and disobedient and evil doers, proves he does not exist, then because the United States government visits punishment upon those who transgress her laws, (and every one must admit that she does visit very severe punishments on criminals even to torture, and to death;) this, by the same course of reasoning, proves that there is no United States. If because God inflicts punishment, proves that He does not exist, then because man inflicts punishment proves he does not exist. Suppose that we admit that God is very cruel and vindictive according to the Bible (which we do not,) then if that proves His non-existence, we find men who are very cruel and vindictive and unjust, which proves that they do not exist. Man is rational. He is made in the image of God. He inflicts punishments sometimes very unjustly. Sometimes he is very cruel. Why not God? Man claims the right to punish those who violate his law. Why not God have the same or a superior right? Man claims the right to make any laws he deems necessary for his government, and many rulers of the earth have been very cruel and tyrannical. Why not God have equal right if He so wills.

We have no right to assume that God is good instead of evil, merciful instead of cruel, except as we are taught it by nature and revelation. But infidels ask the question: "If the disobedience of man is attended with such fearful consequences, why did not God give His law in such a manner that man could not misunderstand it? Why did He not write it upon the sky in letters of fire, so that every man, woman and child could see and read it, instead of delivering it to a lot of conjurers and jugglers?"

This were a hard question if it were a fair one, but like most everything that infidelity has to offer, when looked at properly, it is nothing but balderdash. God did not reveal His law through conjurers and jugglers, but the Bible writers were the wisest men of the earth. And if He had written it in "letters of fire," etc., would it have been heeded any more than it is?

God has written His laws of nature almost in letters of fire upon the sky, but they are no more heeded than the other. He has threatened mankind with the direst punishments for the violation of these laws, in wars, famines and pestilence. He has spoken to them in the awful voice of the thunderbolt and the earthquake. He has warned them by visiting upon the children the iniquities of the fathers, in loathsome diseases and heredity. All these warnings are unheeded by man, and with punishment swift and certain staring him in the face, he rushes headlong, with wide open eyes to his doom. What could be done with such a creature? Bibles have threatened, senates have declared against disobedience, governments of God and man have threatened and inflicted direst punishments for the violation of the various laws, but all in vain. Even those peoples who wandered away and forgot the true God, have peopled the heavens with avenging gods, and the infernal regions with angry demons, threatening the direst punishments on the evil doings of man and woman. Still they rush headlong into sin and crime and to swift and sure destruction.

God has written his laws with unerring finger in violated nature, that we can not fail to read. He has written His fearful anathemas and prohibitions in wars, famines and pestilence, as well as in His eternal word; in the thunders of Sinai and through the eternal Spirit at Je-

rusalem. But erring man, with reprobacy of mind and hardness of heart, has passed on, all unheeding these warnings and commandments until destruction came upon him and he perished. Such is man. Then what could God have done that He has not done? He has done all that can be done.

Let us apply some practical rules to the teachings of the great modern infidels. Mr. Ingersoll once said that when he came to judgment he would give gods their own medicine. That when he was asked to know what he had to say, why the punishment or sentence of law should not be pronounced upon him, he would say: "Do unto others as you would have them do unto you." Let us suppose him standing to receive the sentence of the law. He is the culprit who has violated the law, and is standing before a just and righteous Judge. He cannot see any difference, as it seems, between the relationship which exists between citizens as equals and that of a culprit who has violated the law and the judge who is to execute upon him the judgement passed by justice for the violation. Suppose a criminal called up in court to receive sentence, should say to the judge, when asked the question: "Have you anything to say," etc., should answer, "Do unto others, as you would have them do to you." What do you suppose the judge would say to him? Perhaps he would say: "I would not have you to violate the laws of your country," and would send him on to punishment, just as God will do Mr. Ingersoll under similar circumstances.

Resurrection.

Although these arguments might be prolonged with profit, yet it is deemed advisable at present to bring them to a close, and as the resurrection is supposed to

close the book of time and timely things, so we will close our argument with this subhead.

It would appear to be a fitting climax to the fallen creation, that a wise and merciful God should prepare a means through which his poor, fallen creatures could be restored to the happy state in which they existed in primeval nature. The scheme of redemption through the all powerful Son of God is this means, and the resurrection of the dead is the end. "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." For according to the account of the resurrection, the former things will pass away, the mortal will put on immortality, the corruptible, incorruption, the mutable, immutability; the shining ones be robed in glory, and shine as the brightness of the firmament, as stars forever and ever.

Did Jesus rise from the dead? And if so will he bring us up? "If a man die shall he live again?" has been the absorbing question of the centuries from the days of good old Job until now. Can it be, or has it ever been satisfactorily answered? We see a resurrection of the dead continually going on around us. The vegetable world dies and is raised every year. The grass and all vegetation dies in the fall of the year, but the germ of life remains in the seed, and in the spring behold a resurrection takes place. But you will say this is reproduction. So, a resurrection is nothing more than a reproduction. Not more wonderfully surely, only we have never had any experience of the one and have with the other. He who can produce life, animal and vegetable, and that there is One who does, the works themselves are the evidence; can raise it from death also, with the same

power. The same power that produced life in the beginning, can surely bring it again when it is His pleasure so to do.

All the testimony that we have on the subject is to the effect that Jesus rose from the dead. He said He would rise, to both friends and foes. He claimed He did rise. The apostles all the time, disbelievers in the resurrection, were when they saw him with their own eyes thoroughly convinced, so much so that they preached it everywhere and gave their lives in testimony for it, laying it as the very foundation of the Christian religion, and proclaiming it with so much power that the intelligent world today firmly believes it. Last of all, Paul its deadliest enemy was so convinced of its truth, that he forsook the hope of a life of fame, riches and honor, turned upon his former associates, to preach that which he had bitterly opposed before, and finally gave his life as a testimony to the truth of the resurrection of the dead.

The rule of evidence is that the burden of proving a proposition rests with him who holds the affirmative. But when the proposition is once proven, and is further denied, then the burden is shifted, and he who attacks the testimony of the witness, and claims that it is false, inasmuch as the testimony of any witness is presumed to be true until the contrary appears, the burden of proof is then shifted to him who claims the witnesses have testified falsely, to prove they have. Having the testimony of the friends of Jesus, the only witnesses who could be competent, the infidel has denied this, and has assumed the burden of proof. They have a dozen different theories, to account for the story of the resurrection, among others that the apostles were deceived. If they were deceived, who were eye witnesses, what reliance

could be placed in those who deny it even in that day, who did not see it, much less those who live down here at the end of two thousand years. Others claim that the apostles themselves were deceivers, as well as Christ. But everything in their lives and teaching forbid the conclusion that they were deceivers. There was no incentive for them to deceive, for it meant to forego all the pleasures of the world and suffer persecutions and death. They never taught anything in the nature of deceit but always the contrary. Other infidels accept the theory of the Romans, as related in Matthew, that his body was stolen away while the guards slept, with several other theories not necessary to mention here. If they could all agree on one theory it might be more readily believed for as they do not know themselves how the myth of the resurrection as they call it, gained a foothold on the world and each has his own theory which the other does not believe, they should not expect others to believe it for them.

The last theory is based upon testimony of witnesses who admit they were asleep on duty, which would have been death to them. Suppose a witness should go into court and testify to matters which he states took place while he was asleep. The court would rule his testimony out immediately as unworthy of credit.

It must be true! Ye nations of the earth believe it! The stone was rolled away by the mighty angel who descended from the throne of the eternal world for that purpose. Jesus the all conquering King of Glory came forth, abolished death and brought life and immortality to light. He appeared to the faithful ones, and sent them forth to preach the living and ever enduring gospel, to his poor fallen creatures, to call them to arise

from that fallen condition into which they had brought themselves by their own folly, to rise and be redeemed from corruption and sin, that they also may obtain the resurrection of the dead. It was he who passed through the adamantine skies, winged by the clouds of heaven, who brought him before the Ancient of Days to receive dominion and glory and a kingdom. It was He, the King of Glory for whom the song of the angelic host was given: "Lift up your heads oh ye gates and be ye lifted up ye everlasting doors, and let the King of Glory in!" And, now he ever liveth to make intercession for the saints according to the will of God, and why should it be disputed.

But now let us come to the

Conclusion

Of the whole matter. What benefit is the world to derive, should they cast away the faith and hope of the ages and adopt in its stead your chimeric theories? Instead of your system placing a wholesome restraint upon the naturally depraved appetites and propensities of mankind, will they not, if accepted, believed and adopted, unbridle the lust of the flesh and destroy the race, or so degenerate it, that it could no longer be recognized as human? You say that the terrors of punishment pictured in the Bible are like a horrible nightmare; that they are responsible for the superstition, ignorance and crime of the world. If this reasoning were true then it would be wise to remove all laws and restraint and let every one do as they pleased. But this has been tried in part, a few times in the world's history, and in every instance where the wholesome restraint of law and religion have been removed, the people have run things to destruction. Have no fears that many will go crazy studying about

the horrors of hell. But few seem to worry about it much, and if it is a delusion it only acts as a wholesome restraint, and if true—yea, there is the rub. Suppose it turns out in the end that the Christian religion was a delusion, the Savior of men a myth—in fact infidelity right, who would be injured by the religious idea? No one, for even the most devout worshipper has only acted in accordance with the real dictates of his own nature, and is as well off at least, as the most rabid infidel. And should it develop that the Christian is right, and that he has at least an equal opportunity with you to be right, you must admit—or brand yourself as a most intolerable egotist and bigot—if he should be right, then where would you stand, ye rebels against the King of heaven?

The fallen spirits who war against the authority of the God of the universe, have all to lose and nothing to gain by their godless course. Oh, what a motley crew they are! While some of them may be, we must admit, good men and women, yet the worst characters of earth, of the universe, belong in their company. Sometimes, it is true that preachers go wrong, sometimes church members are mean, and when they are they belong to the company of the fallen, whatever their claims may be. But these cases are usually the exception and not the rule, while on the other hand, to find a good man among the rebellious sons of Belial, is the exception, while the rule is they are bad.

In conclusion, for we must close, what think ye of the company you are keeping? Would it not be well to ground your arms of rebellion against God and His Christ, and accept the offers of mercy which He extends even to you? Rebel as you are, warring with puny arms against His authority, in which you fight against your own welfare

and interest, He invites you to accept His redemption and salvation. A compassionate Saviour pleads with you in tender, yet fearful accents, to cease your rebellion. "Why will ye die?"

Down through the misty centuries, over the bridge of the great love, wherewith He hath loved us, not from the dead past, but in the living present, the same voice that commanded the winds and seas of Gallilee, the same that spoke to the dull, cold ear of the dead Lazarus—the same that all who are in their graves will one day hear and come forth, speaks to us today. It entreats and commands us to fight the good fight of faith, lay hold on eternal life. Will you do it?

You cannot destroy God's blessed Book. When you are in a forgotten grave, and ages have passed, when the time and place that knew you will know you never more, the living word of God will lead the faithful armies in their triumphant march over your forgotten grave.

Destroy those mighty temples, which by the millions rear their spires in the clear, blue light of heaven, in which the nations assemble to worship the God of Abraham; take memory from the earth and in its place establish black oblivion, before you can commence to destroy that Book, which for so many centuries has pointed the broken hearted world, to the glory that is within the veil.

For there are many men in the present generation that could reproduce the book from memory. It is so interwoven with the great literature of the world that in order to wrench it from its position there, you would destroy all the masterpieces. It cannot be done.

Voltaire, Hume, Paine, Ingersoll, Darwin, Huxley, Tyndal and Draper, will sleep in unknown graves; their works be laid away with other relics of a foolish past;

the dust of ages will cover them from sight, when the human race shall have accepted the gospel, the golden age be ushered in, when men shall learn no more of war, wrong and outrage.

Farewell! May you turn in time to a merciful God and obtain redemption through the blood of His Son, and meet with all the faithful of the earth, in that city whose maker and builder is God, where the redeemed from sin and corruption will sing:

"Oh Death, where is thy sting?
Oh Grave, where now thy victory?"

[END OF PART THREE.]

ERRATA.

Attention is called to the following errors in citations found in part second. The figures refer to paragraphs.

- No 4. Add John 5:37.
- No 5. Instead of Isa. 45:24, read Isa. 48:24.
- No 11. Instead of Sam. read Lam. For Isa. 45:17 read 45:7.
- No. 14. Z, in Ez should be x.
- No. 15. Instead of Sam. read. Lam. Ps. 145:19, read 145:9.
- No. 16. Pr. should read Ps. 103:8. Read Num. 33:17, Num. 32:17.
- No. 17. Read Ps. 1:8, 14, Ps. 1:13, 14.
- No. 23. Add 1 Cor. 8:4.
- No. 24. The last citation should read, Ex. 20:15.
- No. 25. Kings should be 1 Kings. Rx. read Ex.
- No. 30. 1 Tim. 15:8, should read 1 Tim. 5:8.
- No. 31. Mark 35, should read 3:5. Eek. read Eccl.
- No. 36. Kings should read 1 Kings.
- No. 39. Gen 7:10 should read Gen. 17:10. Gol. 5:12, read Gal. 5:2.
- No. 52. Prov. 33:31, 32 should read Prov. 23:31, 32.

BIOGRAPHICAL SKETCH.

Brother U. G. Wilkinson was born July 30, 1863, at Springfield, Missouri. He was baptized into the Church of Christ in 1883, by Brother J. G. Brown, and began preaching the gospel about ten years later.

Brother Wilkinson has written extensively for the religious press. Most of his writing has been against modern infidelity and great good has been accomplished by his pen.

For a number of years, the subject of this sketch, practiced law, which greatly assists him in determining the weight of evidence. He certainly knows the value of an argument whether it be pro or con.

The Wilkinson boys are nearly all preachers and have all accomplished much good for the cause they love, but "U. G.," has made infidelity a specialty, and has done more in this line than any of his brothers.

The writer has known U. G. Wilkinson for a number of years and has always believed him to be a good man. He is one of the most humble and godly men that I ever met. (He is a man with a good education, yet he is always willing to learn more and more as the days come and go. It has never been my privilege to hear him preach much, but I am sure he preaches well. I heard him preach once at Sentinel, Oklahoma, and can truly say that a better sermon, I never heard from any one. His life has been one above reproach and all who know him say that he is a good man.)

Brother Wilkinson has held ten oral debates and six of them were with infidels. He is soon to meet the infidels again. Among the infidels whom he has met are: John R. Charlesworth, L. S. Welch and C. C. Moore. It is a known fact that the men whose names are men-

tioned here, are among the ablest men in the ranks of infidelity. The people who heard these debates say that the Cause of New Testament Christianity, was fully sustained. In the debate with C. O. Moore, Brother Wilkinson did so well, that Moore quit the debate two days before it should have ended, and took his flight to his "Old Kentucky Home." The debate with Moore was a Waterloo for Infidelity.

From what I have seen and heard of Brother Wilkinson, I endorse him without limitation to meet infidelity whenever and wherever found. He is fully able to meet any infidel in the land in either an oral or written debate and he stands ready to defend the Bible in debate with such men at any time and place, where such a work is needed. I am sure that all who read his book, "Infidelity Against Itself," will be greatly benefitted by it. I anticipate that the book will be read by many people of different countries. The book contains a few typographical errors, but they are not of a serious nature. The book as a whole is made up of good matter, and the thoughts contained in it are expressed in the very best language.

I am now in a meeting at Comanche, I. T., where U. G. Wilkinson has lived for nineteen years and I find that he stands well at home. Some of his strongest friends live in Comanche.

Brother Wilkinson is one of my best friends and I am sure that I am a friend of his, and this, coupled with my estimation of him as a Christian, enables me to say that he merits the confidence of God's people everywhere.

Faithfully,

W. F. LEDLOW,

Gunter, Texas.

Department editor of "Gospel Guide."

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